Master Sermon Outlines

by
John C. Jernigan

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MASTER SERMON OUTLINES

By

John C. Jernigan, Babez Burns,
D. L. Moody, and others.
Revised by F. L. Jernigan

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PREFACE

Since 1949 thousands of *Master Sermon Outlines* have been printed and sold. We have revised this work to make it more usable for the busy minister and the inquiring Bible student. For more clarity and uniformity we have deleted some of the material and reset the book in large clear type.

This book consists of four groups of outlines. The first portion is the work of John C. Jernigan. The second portion contains various works gathered by the compiler. The last two parts of the book are the works of Jabez Burns and Dwight L. Moody.

This book seeks to enrich the pulpit ministry of the minister, enlighten the Bible reader, and serve as guidelines for teachers.

F. L. Jernigan, Publisher

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THE WORK OF AN EVANGELIST

2 Tim. 4:5

INTRODUCTION: The burden of the ministers in the early church was evangelism. The chief work of Paul, Peter, and other church leaders was to preach the gospel to the unsaved.

The work of the church in every department should aim at the promotion of evangelism. If the world today were evangelized, we could lay aside that responsibility and wholly take up pastoral duties, but the unfinished job in the field of evangelism demands every minister's interest and influence. The importance of evangelism cannot be ignored.

I. The Text Is Paul's Charge to Timothy.

Having finished his work, Paul was interested in the continuation of evangelism, "Do the work of an evangelist." All ministers must. The pastor can only be successful by doing the work of an evangelist. The text mentions three qualifications that must be met: first, watch; second, endure afflictions; third, make full proof of thy ministry. Let us consider each separately.

A. Watch Thou in All Things.

1. Paul had just warned Timothy of the awful dangers confronting the church. He urged the evangelist to keep himself informed that he might warn the people of any approaching threat.
2. The evangelist will do well to keep up with world conditions and warn the people of the coming plagues.

B. Endure Afflictions.

1. The minister of the Gospel who preaches the word uncompromisingly will be opposed, persecuted, misunderstood, falsely accused, abused and afflicted in various ways. He must not enter the ministry expecting everything to be pleasant. He must be willing to spend and be spent for the gospel's sake. 2 Tim. 2:3.
2. The evangelist must not accept his calling as a profession, but as a job, and prepare himself to endure hardness. He is a soldier, one who fights and is able to endure wounds and afflictions.

C. Make Full Proof of Thy Ministry. Tim. 2:4.

1. The evangelist is a warrior. To please the great Captain, the soldier must free himself of the affairs of this life. His whole and undivided attention and interest should be centered upon a successful ministry.
2. The minister must not see how little he can get by with, but how far beyond the minimum he can go. The minister must not take a chance in offering proof of his ministry to his Master. His efforts must be full and complete.

II. The Qualification of an Evangelist.

The qualification of an evangelist is little different from that of any minister of the gospel. All preachers have many things in common; every one must possess certain evangelistic qualities if he is to be successful. There are many qualifications that the evangelist must meet, but we will here consider only three: namely, first, have power; second, be wise; third, be ready.

A. The Evangelist Must Have Power. Acts 1:8.

1. The Lord spoke the above words to His disciples just before He sent them out to evangelize the world. He recognized the importance of the power of the Holy Ghost in their witnessing for Him.
2. Any man speaking for his Saviour as a witness must be endowed with power.

B. The Evangelist Must Have Wisdom. Matt. 10:16.

1. The serpent from the beginning was very cunning, wise, and prudent. The dove is considered innocent and simple even to stupidity. Hosea the prophet mentioned the dove as being silly. Evangelists must be wise in their manner of approach; they must understand the nature of lost men and the proper procedure in leading them to Christ.
2. In manner of life, the evangelist must be as harmless as the dove, that the gainsayers may not have anything to accuse him of, and that the sinner may not use him as an excuse for not accepting the Lord.

C. The Evangelist Must Always Be Ready.

1. The three men sent by Cornelius from Caesarea to Joppa for Peter the evangelist found the preacher in prayer. He was ready, but not in such a hurry that they could not wait until the morrow.
2. The only men that God can use are those who are ready. Paul was a minute man, always ready. Rom. 1:15.

CONCLUSION: The evangelist must preach the love, mercies, and judgments of God. Never preach the sinner to sleep and then ask him to accept Christ. Make your altar invitation at the right time. The evangelist who doesn't have time to talk to a single soul has too great ideas and is in too big a hurry for God to use.

J. C. Jernigan

THE PASTOR

Text: Heb. 13:17

INTRODUCTION: The pastor is an overseer of souls. He watches as one that must give account for them. God has trusted souls in his care. This tremendous responsibility of the pastor makes his work and duty the more important.

We will consider the pastor under three headings: first, as a watchman; second, as a preacher; and third, as a pattern.

I. The Pastor as a Watchman.

The Greeks, Romans, and Jews divided the night into military watches. At first there were three watches, but during the Roman supremacy the number of watches was increased from three to four. The watchman was one who watched the city while the people slept. If any sign of danger appeared, the watchman gave an alarm and the military men arose to defend their city.

The pastor is a watchman in the house of God. He watches the enemy who attacks, also the members who might become weak and weary.

A. The Pastor Must Watch for the Enemy. Acts 20:29, 30.

1. The enemy of righteousness may attack from the outside, but such an attack is not as dangerous as an offensive launched from within the church. The grievous wolves are backslidden preachers who love the pre-eminence among men. They will arise in the church during the last days and draw good people away from the right.
2. The pastor must watch the enemy within and without. He must protect his little flock to the point of giving his own life for his sheep.

B. He Must Watch Each Member for Signs of Weakness and Spiritual Ailments.

1. An ounce of preventive is worth more than a pound of cure. It is important that the pastor apply the remedy to ailing members before it is too late. When a member begins to appear indifferent, lazy, and careless about his divine duties, the pastor must be able to immediately recognize his weakness and be prepared to strengthen the weak knees.
2. It is always easier to strengthen a brother before he falls, than to lift and brace him up after he has fallen.

II. The Pastor as a Preacher, 2 Tim. 4:2.

He must preach the Word, not the ideas, opinions, doctrines, beliefs and philosophies of men. He must preach the Word when he feels like it, preach it when he doesn't feel like it, and be ready to reprove and rebuke sin, and exhort the erring ones.

A. The Pastor Must Preach Willingly. 1 Cor. 9:17.

The reward is to the pastor who is willing to preach. The pastor must enjoy his preaching and be glad of the opportunity to feed the flock.

B. It is Absolutely Necessary That the Pastor Preach. 1 Cor. 9:16.

There is a woe pronounced upon those who are called and will not answer the call to preach. The pastor must not shun to declare the whole council.

C. The Pastor Must Be Willing to Die to Preach the Word. Acts 20:24.
   1. Paul counted only one thing worth while in his life's work and that was to finish his ministry. He was willing to die that his purpose and calling be fulfilled.
   2. Any true pastor must likewise be subject to the will of God, counting all that is dear to himself as naught.

D. The Pastor Must Be Careful About What and How He Preaches.
   1. The word that he preaches is the spiritual food on which his congregation lives. The power and spiritual strength of the church depends upon the food he gives them.
   2. Weaklings and babes in Christ may be nursed to great strength. But improper feeding may reduce spiritual giants to sick and weakly members. Therefore, let every pastor take heed how he feeds the flock.

III. The Pastor as a Pattern Unto His Flock. Titus 2:7,8.

No other man is as influential in the church as the pastor. No fountain rises higher than its head. Most any member of a church will justify their misdeeds, or spiritual inefficiencies, by the lack or shortness of their pastor.

A. The Pastor Must First Partake of the Fruit and Then Pass It to His Flock. 2 Tim. 2:6.
   1. He should pay tithes before he preaches to others to pay tithes. He should live holy before he preaches holiness as a Christian standard.
   2. He should be sober before he preaches soberness.
   3. He should be prompt in his religious duties before he insists on promptness of others.
   4. He should obey before he preaches obedience.
   5. He should believe before he preaches faith.
   6. He should be sincere before he preaches sincerity.

B. He Must Be Such an Example That He Can Say, "Follow Me." 1 Cor. 11:1.

Paul set such an example that he was not ashamed to say, "Follow me as I follow Christ." The pastor should not go to any place that he would advise his members against. He should so closely follow Christ in speech, in sincerity, in love, in sacrifice, in work, in holiness and every other walk of life that he could say, "Follow me."

CONCLUSION: Pastoring a church is fulltime duty. Visiting and praying with the sick is an important duty. Proper interest during death in a family is a grand opportunity to do good. Respect to the aged and infirmed is a mark of distinction in the pastor's work. Being prepared and ready to give family and social advice is an asset. The field of important duties of a pastor is unlimited.

J. C. Jernigan

PRACTICAL ADVICE TO THE MINISTRY

Text: Titus 1:7,9

INTRODUCTION: Paul's advice and Timothy's life as a Minister is profitable to us, and we will do well to take advice from them.

I. The Preacher's Responsible and Exalted Calling.
- A. His Divine Calling. Acts 13:1,2.
- B. God's Dependence to Carry the Gospel.
- C. His Mission, Acts 6:1-4.
- D. His Responsibility.

II. The Preacher's Every Day Duty.
- A. Be Not a Loafer.
- B. Be a Pattern. Titus 2:7.
- C. Always be a Student. 2 Tim. 2:15.
- D. Give Time to Prayer.

III. The Preacher's Message. Ezek. 3:17.
- A. Your Message Should be From the Heart.
- B. Fitted for the Occasion.
- C. The Right Length.

IV. How To Be Successful,
- A. Live Holy.
- B. Get Power With God.
- C. Give Full Time to the Ministry. 2 Tim. 4:2.

V. How To Be Influential.
- A. Don't be a Self Brag.
- B. Remedy for the Preacher's Itch.
- C. Preach What You Know and not Something to Cause Argument.

CONCLUSION: The Chief Aim of the Ministry should be Soul Saving, and We should Seek to Know Its Secrets.

J. C. Jernigan

MINISTERIAL PROMOTION

Text: Gen. 41:38-41

INTRODUCTION: "Ministerial Promotion" does not necessarily mean a higher office in the church, but more properly refers to a position wherein the minister may serve with a greater degree of success and accomplish more for his Master and the good of humanity.

Man being the highest of earthly creation and given dominion over every other living creature, naturally has a superior feeling. Man likes to be noticed and remembered; he delights in telling others what to do and how to do it. He likes positions of honor and rejoices in promotion. He likes the spotlight and high seats in the church.

Paul said, "This is a true saying. If a man desire the office of a bishop, he desireth a good work." Paul was not the first man who said it; he was quoting what others had said. Judging from his statement, we would say that men in the early church liked the responsible positions and possibly had a lot to say about attaining them. Since Paul did not condemn men for their ambitious desires, we will not. We will offer no criticism nor censure any minister for possessing such characteristics that seem to be so natural and universal among men.

I. Joseph Was Promoted and Liked It.

A. No one questions the uprightness, honesty, sincerity, virtue, and holiness of Joseph. He was good from his boyhood; he loved and served God in his youth. Although tempted and tried, he was never turned from the right course in life, but with all his good qualities he was a human being. God wanted him to be. God put that nature in him and when he was offered promotion he gladly accepted because it gave him a greater opportunity to serve the people and promote the cause of righteousness.

B. From Youth Joseph Liked the Thoughts of Being a Leader.

He delighted in telling his dream to his brothers, how his sheaves arose and stood upright, while theirs stood round about and made obeisance unto his sheaves. He related a second dream of how the sun, moon, and stars bowed themselves to him, which signified his parents and brothers would one day bow themselves down to the earth before him.

C. Joseph Had Long and Discouraging Years on the Proving Grounds.

With God, down is man's way up. "Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." Joseph was cast into the pit by his brethren. He was sold into slavery. He was falsely accused and put into the dungeon. Every step down into that dark pit was a step upward toward God. Man first comes down and then God raises him up.

D. Joseph Immediately Answered the Call to Promotion.

He shaved himself, changed raiment, and stood before the king. It was the opportunity of his life to which he had looked forward. He made no excuse, but accepted the position with all its responsibilities and went to work to get the job done.

II. Joseph's Qualification is a Challenge to the Gospel Ministry.

A. God has always carried on his work on earth through the direction of men.

1. He has always selected his key men from the best qualified talent. In the early church, God selected key men; pillars, builders, and leaders.
2. He needs men in the church today; good men, consecrated, dependable, and qualified, of whom Joseph is a challenging example.

B. Joseph Was Spiritually Qualified.

1. Pharaoh said to his servant, "Can we find such a one as this is, a man in whom the Spirit of God is?" Stephen, in his sermon before the council in Jerusalem, said of Joseph, "God was with him."
2. The first qualification of any man for the gospel ministry is the dedication of himself to God and being filled with the Holy Spirit.

C. Joseph Was Morally Qualified.

He was honest and truthful as a child in his father's house. As a slave, his Egyptian master was convinced of his honesty and virtue. Under temptation, he stood the test and fled from his own master's wife. Under false accusation and punishment he remained true to God and his established tradition of right living.

D. Joseph Was Naturally, Educationally, and Experimentally Qualified.

1. There are certain characteristics essential to leaderhip that are never learned in school; they are born with men. Joseph was thus naturally endowed.
2. He was educationally qualified, not in college, but in the school of experience. The years spent in Potiphar's house, managing his wealth and public affairs, certainly had something to do with fitting him for his future work.
3. He was thirty years old when he stood before the king. All those years had been spent in preparation. Paul said, "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." For executive office and supreme leadership, God prefers men of eldership and experience.

III. Men Must Achieve Their Promotions Honorably.

A. If a minister loses his honor he has nothing left. Honored positions must be graced by honor. A dishonored aspirant, if successful in his aspirations, has dishonored the position that he has achieved.

Positions in the church are not to be sought by men. The church must look out among them men of honest report and full of the Holy Ghost, to be appointed to such responsible positions.

B. The Road Joseph Traveled to Success.
   1. He never tried to push himself. He had no one pulling for him. He gave no alarm or called attention of others to his success or exploits. He worked honestly, hard, and sincere.
   2. Whatever he did, he tried to do well. If abased or dishonored, he endured it with grace; if honored in promotion, he accepted with thankfulness and gratitude to God and all concerned.

C. A Minister Must Realize the Importance of Working With Other Men.
   1. God has always delighted in men working together. A preacher trying to stand alone is like a table with two legs out, down on one side. The preacher who believes he is right and everyone else wrong is sinking the last time.
   2. Going to preach without being sent is like a green pumpkin that rolled off the vine before it got ripe. The most pitiful preacher in the world is a man wanting to preach and no one wanting to hear him.

CONCLUSION: God has mysterious ways of preparing and leading men. Joseph looked back many years and saw the hand of God guiding him through slavery into Egypt and said to his brothers, "God did send me before you to preserve life." Blessings and steppingstones of success, in complete disguise, are often laid before men by the hand of God.

J. C. Jernigan

GOD'S PLOWBOY

Text: 1 Cor. 9:10

INTRODUCTION: The text is taken from Paul's letter to the Corinthian church. The plowman mentioned is God's minister of the gospel. It seems fitting here to call him "God's plowboy." The man who plows has many duties other than walking in the furrow behind the plow. God's plowboy likewise has many responsibilities other than standing in the pulpit.

In this message we will consider the minister under three topics: first, as a burden bearer; second, as a feeder of the flock; third, as a plowman of hope.

I. The Preacher Bears the Burdens of the People and Pulls the Load for the Church. 1 Cor. 9:9.

A. The minister is here referred to as an ox. The ox is a very strong beast, stands a great deal of abuse and hard labor. He never

complains in his suffering or holds any ill will against his punishers.

B. The Ox Worked at the Will of Others.

The old ox was not a freewill agent. He worked at the will of his master. He never stopped in the shade when he was tired; he stopped when his master said to stop. He did not eat when he was hungry; he ate when his master fed him. He did not eat what he wanted; he ate what he could get and had time to eat.

C. The Ox Was a Plowman but at the Reverse End of the Plow.

The minister usually gets the end where the hard work is to be done. The task of the ox was to plow one-half acre in a day. The minister has a job to do and it will require his best and full time to complete his task.

D. The Ox Was Hitched to Heavy Loads.

1. The ox was very stout and his master knew it; therefore, he got little sympathy or mercy. The minister is called upon by his Master, and of necessity by the church, to pull. The true preacher will pull.
2. The minister must never get it in his mind that he is being mistreated or that unnecessary loads are required of him. He must not sympathize with himself or solicit the sympathy of others. The minister has no time to feel sorry for himself.

E. The Ox Was Used as a Burden Bearer.

Being strong, very heavy burdens were often laid upon the faithful old ox. He may grunt and groan under the load but must not complain. The church may lay upon their pastor unnecessary burdens but there is not much left for him to do but carry them.

II. God's Plowboy Must Feed His Master's Sheep.

A. The Lord said to Peter, "Feed my lambs," and again He said, "Feed my sheep." The Lord had no flocks or herds; He was talking about people.

1. The lambs were the newborn babes in Christ and such as had not yet fully developed. He said to Peter twice, "Feed my sheep." He was referring to the fully developed and strong Christians. Acts 20:28.
2. Paul was speaking to pastors who were feeders of the flock of God. Every pastor must not only feed, but properly feed the flock.

B. Take Heed How You Feed the Flock.

1. During a dearth, Elisha's servant set on the great pot and one went out into the field to gather herbs to feed the sons of the prophets. Not knowing the food properly, he gathered wild gourds; and when the food was served, death was found in the pot. 2 Kings 4:39,40.
2. The pastor must know his flock, understand the food (the Word),

and know what they need. Many flocks have been poisoned and some have died because of improper feeding.

C. The Babes in Christ and Weaklings Must Have Milk. 1 Peter 2:2.
   1. New converts may be considered babes, newly born of the Spirit. They must not be fed strong meat. The pastor must know how to start them off on the sincere milk of the Word. 1 Cor. 3:2.
   2. The Corinthians to whom Paul was writing were evidently not babes in Christ. Paul had been feeding them, possibly for some time, but they had not properly developed; they were still weaklings. They seemed to be spiritually diseased and still needed to be fed on milk.
   3. It is no honor for the pastor to boast that he has no bottles for any member of his flock. He must have bottles; if he doesn't have, many of his flock will die for the lack of good care.

D. The Strong Must Have Meat. Heb. 5:14.
   1. All members of the family of God do not eat the same diet. Strong meat that would be required for some might kill others; likewise would the strong become weak if they were continually fed milk.
   2. The pastor must know his flock; equally so, he must know his Bible from which he feeds them. 2 Tim. 2:15.
   3. He must know his Bible well enough that he may gather from its contents the very food each member of the flock may require.

III. God's Plowboy has a Right to Plow in Hope.

Notice the text, "He that ploweth should plow in hope." It is only right and fair that the pastor should hope to share in the carnal things of his members. 1 Cor. 9:7.

A. In this one verse Paul impresses upon the Corinthians in duplicate forms the righteousness of the minister being supported from the products of his labors. As a soldier he is supported; as a planter he eats of the fruit; as a shepherd he drinks of the milk. Let us consider separately the pastor under each of these three headings.

B. The Minister as a Soldier Is Dependent for His Expenses.

No soldier goes to war at his own expense. His government pays the bill. Likewise must the soldier of God who takes up the sword in warfare depend upon God who through the church supplies all his needs, which would be from a reasonable way of thinking the necessary expenses of normal living.

C. As a Planter, the Minister May Eat of the Fruit.

It is not reasonable to expect a man to prepare the ground and plant a vineyard without hope of enjoying the fruit thereof. Neither does God expect His servant to go out into the world, break up the fallow ground, sow the seed of the gospel and plant a vineyard and not enjoy the fruit. The pastor certainly has a right to share in the fruits of his labors.

D. As a Shepherd the Pastor Eateth of the Milk of the Flock.

The pastor is a shepherd of the spiritual flock, and God expects him to share in their earnings, just as much as the farmer would expect to milk his herd. He who feeds has a right to milk.

CONCLUSION: God's plowboy has a big job and many responsibilities. He must be ready and willing to work at either end of the plow. He must carry the burdens, pull the loads, stay sweet, conceal his feelings, and go straight ahead with his work.

J. C. Jernigan

THEN THE FIRE OF THE LORD FELL

Text: 1 Kings 18:38,39

INTRODUCTION: Fire has been used often in connection with the worship of God, also been seen around God's people. The angel appeared to Moses in a flame of fire. God led Israel by night with a pillar of fire. When Jesus appeared to John on Patmos, his eyes were as a flame of fire. John saw seven lamps of fire burning before the throne, which are the seven Spirits of God.

I. Some Accounts of Fire in Connection with the Worship of God.

Fire is often mentioned in the Bible figuratively, other times it was really burning, literal fire, both of which have been known to come from heaven.

B. Fire Came From God. Lev. 9:23,24.

Moses advised Aaron to prepare his first offering, saying, *"For today the Lord will appear unto you."* Aaron offered his offerings upon the altar and the glory of the Lord appeared unto all the people, there came a fire out from before the Lord and consumed the sacrifice.

C. The Fire Was To Be Forever Burning. Lev. 6:12,13.

The fire was to be kept burning. The Lord was not to furnish all the fuel. The priests were to burn wood. It took work to prepare the wood. It took wood to keep the fire burning. The fire, figuratively speaking, should ever be burning on the altar of the church, and the members should realize that it takes work to keep the fire burning. Israel backslid and the fire went out. The fire in the church goes out when the people backslide.

D. The Fire Was Rekindled at the Dedication of Solomon's Temple. 2 Chron. 7:1.

The people had worked and sacrificed to build the Lord a house. At the dedication, the fire came down from heaven upon the altar.

When God's people work, and worship Him in spirit and in truth, it brings the fire down from Heaven.

II. God Answered by Fire.

Elijah put the prophets of Baal to test. Their god would not answer. They prayed and cried and cut themselves, but their god never answered. Elijah's God silently answered by fire. It was said, "Then the fire of the Lord fell."

A. The Fire Fell After the Work Was Done.

1. The stones were gathered. The stones were placed in order. A trench was made about the altar. Wood was prepared. The wood was laid in order upon the altar. The bullock was killed and cut into pieces. The flesh was laid upon the wood. It took work to do all this.
2. After the work was done, the servant of the Lord prayed. He prayed earnestly. "Then the fire of the Lord fell."

B. The Lord Was Glorified.

The fire consumed the sacrifice. It burned up the wood. The stones were consumed, the dust burned, and the water in the trench licked up. God left no room for doubt. The people who saw it fell on their faces and confessed Him to be the true and only God.

C. God Makes His Ministers a Flame of Fire. Heb. 1-7.

Angels are often referred to as ministers. They have a certain work in the Lord's kingdom to do. Ministers here referred to in another translation are called servants. These ministers or servants, whether angels or men, should be a flame of fire.

CONCLUSION: God is a consuming fire. Sin and wickedness is consumed in His presence. Every one of His servants should be a flame of fire. Judges 15:4,5.

Samson burned the enemies' fields by attaching firebrands to foxes and turning them loose. They ran everywhere and set the whole country afire. Every one of God's people should get a firebrand, and we would soon have the whole country on fire for God.

J. C. Jernigan

GIVING

Text: 1 Cor. 16:1,2

INTRODUCTION: Some seem to think that it is disgraceful and reproachful to mention money in the church. It is mentioned hundreds of times in the Bible. The Lord in His discourses often referred to it, therefore it could not be a bad subject to preach on, since it is evidently taught in the Bible as a doctrine.

The Christians living in Judea and Jerusalem were in distress and

extraordinary poverty, partly because of the depression in that nation and partly because of the oppression and persecution against the church. The church at Corinth and those throughout Galatia seem to be in much better circumstances and Paul put on a general financial drive to help the poor saints in Judea and Jerusalem.

Paul recommended that their contributions be made on the first day of the week. The first day of the week, which is the Christian Sabbath, was the day on which their principal meetings were held and their offering was most likely brought to the church and put into the common treasury.

I. For What Cause and Purpose Should the Christian Give?

The worthy causes and necessities that call upon the liberality of Christians, are so numerous that it would be impossible to mention them all, but we will mention a few of the causes for which contributions were made, as taught in the Bible. The necessities involved in many conditions and circumstances that continually appear, demand offerings for causes that are not mentioned in the Bible.

A. Give to the Poor. Eph. 4:28; Luke 3:11; Prov. 19:17.

B. Give to Orphans and Widows. James 1:27; 1 John 3:17.

God demands that those who hath divide with those who hath not. Little children are often orphaned, with no one to love and work for them. It comes upon them by no fault of their own. An unavoidable circumstance overtakes them and God demands that His children do something about it.

C. Give to Build the House of the Lord. Exodus 25:1, 2.

This offering was for the construction of the tabernacle. Later they brought another freewill offering to furnish it. Exodus 35:5.

II. What Should The Christian Give?

Every Christian should first give himself wholly and unconditionally as a living sacrifice, then dedicate all his holdings to the service of God.

A. Give the Firstfruits to God. Prov. 3:9.

Our first and best should be given to His cause, never the last and worst. The prettiest chicken, the fattest pig, the finest calf, the best corn should be presented as a tithe or offering.

B. Give That Which You Need. Luke 21:1-4.

The rich men gave, but had plenty left. There is not much of a blessing in giving that which we do not need or don't want. The poor widow gave and had nothing left. God figures our offerings on a percentage basis. The widow gave one hundredfold and was rewarded accordingly.

III. Why Should the Christian Give?

God gave His Son (His best); the Son gave His life (most dear). Redemption is a gift, the baptism with the Holy Ghost is a gift, the whole plan of salvation is a gift, and we who receive should give.

A. Give Because It Is More Blessed to Give Than It Is to Receive. Acts 20:35.

There is a blessing in receiving, particularly when in need, but the greater blessing is received by the giver.

B. Give and It Shall Be Given You. Luke 6:38.

No one can outgive God. His treasuries are full. He gives to the liberal soul and then gives again.

IV. How Should the Christian Give?

Not to be seen, not to be rewarded by the public, not of necessity, but freely, willingly and sincerely.

A. Every Man Should Give as He Purposeth in His Heart. 2 Cor. 9:6,7.

The stingy sower who sows one-half enough seed on the ground may expect to reap a short crop. The Jews had two chests for alms in the temple. In one chest they put the offering that the law required; in the other they put their freewill offering. Some would grudgingly put their necessary offering into the treasury, while others would freely and cheerfully place their offerings into the treasury because they loved God.

Those who give as little as they can to get by will also receive minimum blessings from their heavenly Father. Those who give only the required amount, of them there is nothing said; but the cheerful giver God loves.

B. The Christian Must Give Willingly. 2 Cor. 8:12,13.

Even though a man does not have to give but would be willing to give if he did have, this man is blessed of God. There are no rewards for giving under force; they must be of a willing mind. God judges men's hearts.

CONCLUSION: There is a gift of giving. Rom. 12:6-8a, b. Paul lists several gifts: the gift of prophecy, gift of ministry, gift of teaching, gift of exhortation, and GIFT OF GIVING. If a man is gifted in prophecy, let him prophesy; in ministering, let him wait on his ministering; to teach, let him teach; to exhort, let him wait on his exhortation. He that has the gift of giving, let him do it with simplicity.

J. C. Jernigan

SERMON ON THE MOUNTAIN

Text: Matthew 5th, 6th, and 7th Chapters.

INTRODUCTION: The place of this sermon was a mountain in Galilee. The Preacher was Jesus Christ, the Prince of preachers. The congregation was His disciples. It is very doubtful that all the words of His sermon are

recorded in these three chapters but enough are recorded to make it the most outstanding and wonderful sermon ever put in print.

The miraculous cures wrought by Him and His teaching in the synagogues had prepared the people for such doctrinal teachings as are taught in this magnificent discourse. In these three chapters there are texts and sermon material for the foundation of many sermons. We will therefore not attempt to go into all the details but endeavor to sum up a few of the important doctrines herein set forth. We will use the three chapters as three divisions for this sermon, and mention a few of the high doctrinal truths recorded in each chapter.

I. The Fifth Chapter.

In the fifth chapter, which is the first part of His sermon, Christ declares who is blessed, who are the salt of the earth, the light of the world, the city on a hill, and the candle; what it is to kill, to commit adultry and to swear. He also exhorted His disciples to suffer wrong, to love their enemies, and to seek perfection.

A. He Began His Sermon with Blessings. Math. 5:12.

In verses three through twelve, He pronounces blessings upon the righteous, the poor in spirit, those that mourn, the meek, those hungry for righteousness, the merciful, the pure in heart, the peacemaker, and those who are persecuted and reviled. He said to them,

B. He Declared Christians to Be the Salt of the Earth. Math. 5:13.

1. The disciples were so few, what could they do to salt the whole world? The answer: A little salt flavors and seasons much. Christian influence is as salt. It is penetrating, quick and powerful. It reaches the heart.
2. Salt is both cleansing and preserving but if it has lost its savor, it is good for nothing. If we who should season others, are ourselves unsavory, void of spiritual life, and the influence of Christ within, we are henceforth good for nothing.

C. He Declared Christians to Be the Light of the World. Math. 5:14-16.

Before the appearing of Christian light the world was very dark. It is spiritually light today only as far as the Christians lighten it. Jesus taught His disciples to let their light shine.

D. He Told How Adultery Could Be Committed. Math. 5:27-28.

E. He Set Up a New Rule on Divorce and Remarriage. Math. 5:31-32.

There was a time when husbands and wives could separate and give each other a writing of divorcement then remarry. But the new law of grace set up by Jesus, gives one cause only whereby the divorced could be free to marry. If either companion is guilty of fornication, the other one, that is, the innocent, may be free to marry again.

F. He Outlined the Procedure for Reconciliation of Brethren. Math. 5:23-24.

II. The Sixth Chapter.

He continued His sermon by giving rules of alms, prayer, forgiving our brethren, fasting, where our treasure is to be laid up, of serving God and mammon, of worldly things and of God's kingdom.

A. He Told Us How to Do Our Alms to the Pleasure of Our Heavenly Father. Math. 6:1-4.

B. He Taught His Disciples How to Pray. Math. 6:6.

He gave them in verses 9-13 an example of prayer. This example is often called the Lord's prayer, but in reality it is a prayer that He taught His disciples to pray.

C. He Told Us How to Conduct Ourselves While Fasting. Math. 6:17-18.

D. He Gave Instructions About Where to Lay Up Our Treasures. Math. 6:19-21.

E. He Advised on the First and Important Thing in Life. Math. 6:23.

III. The Seventh Chapter.

The Lord reproved rash judgment, forbade holy things to be cast to the dogs. He again exhorted His disciples to prayer, insisted upon our entering the strait gate, to beware of false prophets and to be doers of the Word, using as an illustration two houses, one built on a rock and the other on the sand.

A. He Forbade Our Judging Each Other. Math. 7:1-2.

One Christian should never judge the other. Judgment belongs to God.

B. He Set Up the Golden Rule. Math. 7:12.

The golden rule is usually accepted as right by both Christians and non-Christians.

C. He Describes the Wicked in Judgment. Math. 7:22-23.

CONCLUSION: He concluded his sermon by illustrating the condition of the final stand of the righteous and wicked. Math. 7:24-27.

J. C. Jernigan

REPENTANCE

(John's Text) Math. 3:1-2; (Christ's Text) Math. 4:17

INTRODUCTION: John the Baptist was the first minister to preach repentance. Following John, Christ came preaching repentance, both using the same text—"Repent: for the kingdom of heaven is at hand."

Under John's ministry, the world was facing the dawn of a new day. Under the ministry of Christ, the world saw the rising sun. Shadows disappeared; the law was fulfilled. The time was at hand when men would work out their

own salvation with fear, trembling, and bitter repentance.

I. What is Repentance?

Repentance is little understood by the modern church member. It is often preached from the pulpit but substitutes accepted. The church is, therefore, filled with members who have never repented of their sins.

A. Repentance Is Not Joining the Church.

Church membership has nothing to do with forgiveness of sins. Joining the church does not make a Christian. Millions of church members will be lost but everyone who has repented of every sin will be saved, regardless of church affiliation.

B. Repentance Is Not Water Baptism.

John preached water baptism and demanded repentance. Baptism without repentance would not change one's standing with God. Upon repentance, God forgives sins and then, as an act of obedience, the new-born child of God is baptized.

C. Repentance Is Regret for Past Conduct Firmly Made Known.

You may be very penitent and sorry for the way you have treated a friend, but if you have never mentioned it to him it can not be said that you have repented. You tell your friend you are sorry and ask for forgiveness. Asking forgiveness is further evidence of true repentance. Repentance is sins sincerely confessed to God, confessed with such earnestness that there is no doubt of the sincerity. In true

II. What Urges Men to Repentance?

It is not the natural disposition of a man to repent of his sins. Something urges him to do so. Men justify themselves. They repent after their will has been overcome. This selfish will must be overcome by some outside power. Man must be condemned, his will overpowered, and be brought before the mirror of God where he can behold himself as a guilty sinner.

A. Men Are Moved to Repentance Through the Power of the Gospel. Rom. 1:16.

1. The gospel is the power of God unto salvation. The gospel reveals God, portrays heaven, describes hell, makes the Saviour real, thus stirs the hearts of men and they are thereby moved to repentance.
2. Peter's sermon at Pentecost moved the multitudes. Paul's sermons had great effect upon all classes of people. Philip stirred the whole city of Samaria with the gospel. A sinner cannot listen to a gospel sermon from a consecrated, earnest preacher with the same feeling he listens to other speeches.

B. A Godly Sorrow Worketh Repentance. 2 Cor. 7:8-10.

Some in the church at Corinth had gone into sin. Paul wrote them a letter that made them sorry for their sins.

1. Their sorrow was a godly sorrow and they repented after a godly manner. "Godly sorrow worketh repentance to salvation." Sorrow in the heart urges men to confession of their wrongs, to express their regret, to ask forgiveness; then God forgives and man is saved, delivered from sin—he has salvation.
2. Repentance is not a result of a man working up himself. The Corinthians were moved by Paul's letter. Men are moved through preaching, praying, singing or some other manifested efforts of God's people.

C. The Goodness of God Leads Men to Repentance. Rom. 2:4.
1. The goodness of God is too often unrecognized. It is revealed in many ways unto man. The goodness of God is usually revealed unto the sinner by one of God's representatives.
2. God works through human instrumentality. He reveals Himself unto men through men. When a man recognizes the goodness of God, he is moved to repent of his sins.

III. Man is Obligated to Repent.

All men have sinned, and no man will go to heaven with sin in his life, therefore, man is obligated to repent of his sins.

A. Repentance Is the Only Means by Which Sins May Be Blotted Out. Acts 3:19.

Unforgiven sins will condemn in judgment, unrepented sins are unforgiven. Sins cannot be covered. They will not be forgotten. Forgiveness cannot be purchased. Only through repentance are sins forgiven and blotted out.

B. God Commands Men to Repent. Acts 17:29,30.

There was a time when God winked at the ignorance of some men in their idolatrous worship, but He has now given His Son that men should be truly saved, and He now commands men everywhere to repent. Repentance is a command from God and no man can be saved without it; man is therefore obligated to repentance.

C. The Lord Jesus Taught That Men Would Repent or Perish. Luke 13:1-5.

The story of Pilate mingling the blood of certain Galileans is here briefly related. No historian of those times related the incident, but from this account it must have been a tragic story.

1. Though they suffered and were sinful, yet their sins were not above others. He puts all sinners in the same class and declares that they will likewise perish if they do not repent. The Lord followed this story by mentioning the eighteen persons killed by the fall of the tower of Siloam. He asked the enemy, "Think ye that they were sinners above all men?"
2. He then strikes back with a dagger at their hearts: "Except ye repent ye shall all likewise perish." As men perished under the falling tower of Siloam, so men who do not repent shall perish in eternal punishment.

CONCLUSION: God commanded repentance. Christ declared that all would perish except they repent. You are called to repentance through God's servant. It is bitter, you dread it; but it will not be nearly so hard to pray and repent here as it will after it is too late, in judgment.

J. C. Jernigan

TRUE AND FALSE EXAMPLES OF REPENTANCE

Text: Matt. 3:5-8.

INTRODUCTION: There would never have been a false, if there had not been a true. Counterfeit money is made because there is good money. Hypocrites are the opposite of true Christians, and their existence is evidence that there are some true Christians.

The text refers to both the false and the true. There came those to John's baptism confessing their sins. These were the true, and their repenting was genuine. The Pharisees and Sadducees also came out to be baptized. They did not come confessing, but sought baptism because of their own confessed self-righteousness. They were the false and were not acceptable.

I. The Contrast of the Two Crowds That Came to John's Baptism.

There is no mention of a certain number but since it is stated that Jerusalem, all Judaea, and all the region round about Jordan came for baptism, we assume there were many thousands.

There is likewise no way of knowing the number of false candidates but the records say there were many of the Pharisees and Sadducees.

A. The False Candidates.

The Pharisees and Sadducees were self-righteous. They had a religion of their own. Great multitudes were being baptized by John. To appear more religious, they offered themselves for baptism. They made no pretense of repenting of their sins. They asked for baptism on their old profession. In their own opinion, they were good enough.

B. The True Candidates for Baptism.

John preached repentance and water baptism for the remission of sins. Many came to him confessing their sins. This was the crowd who truly repented, and John baptized them in Jordan. No one has the right of water baptism until after he has repented and confessed his sins to God.

C. The Demands Made by John.

"Bring forth therefore fruits meet for repentance." John called the Pharisees and Sadducees a generation of vipers, and asked

them the question, *"Who warned you to flee from the wrath to come?"* In other words, *"Who preached the gospel to you?"* The fact was they came of their own accord, without conviction, no thought of repenting. They just wanted to be baptized, which would only have made them greater hypocrites.

John demanded evidence: fruits, works, righteousness, to prove their sincerity. True repentance changes one's life.

D. Simon Believed But Was a False Disciple. Acts 8:13.

Simon heard the gospel, he saw miracles performed. He believed and was baptized, his faith was false, his baptism was hypocritical. When Peter and John laid hands on the people and they received the Holy Ghost, Simon offered money for that power. Simon's proposition is evidence of his lack of understanding the principles of this free salvation. His conversion was false.

II. The Men of Nineveh Are Good Examples of True Repentance. Luke 11:32.

A great crowd gathered closely around the Lord. He declared this to be an evil generation, and proceeded to say the men of Nineveh would rise up in judgment and condemn this generation. He gave as a reason, *"They repented at the preaching of Jonah."* The Ninevites truly repented. God forgave their sins and saved their souls and city. Men who follow the example of Nineveh will be granted mercy and forgiveness.

A. The Gospel Was Preached to Nineveh. Jonah 3:3,4.

Jonah was sent to Nineveh with a gospel message. The Lord had already decreed the destruction of the city. Jonah preached with such earnestness that no one doubted the truthfulness of the message. Destruction was only forty days away.

B. The People Believed God. Jonah 3:5.

1. They believed God would overthrow their city within forty days, if they did not repent. People believe God and His Word before they will seek Him. A fast was proclaimed throughout the city. Every one put on sackcloth—from the least to the greatest. It was a united, city-wide effort to engage the mercies of God.
2. The king came down from his throne, laid off his robe, and humbled himself. He decreed a fast, even for the livestock. The king might have gone to the extreme, but better to overdo than to fall.

C. They Turned From Their Evil Ways. Jonah 3:8.

1. They knew how. Most men know how. The reality of sudden destruction stirred them into action. If some knew how near destruction they were, they would quit their wickedness, begin praying, fasting and pleading for mercy.
2. To quit sinning is the best evidence of true repentance. To stop

sinning is the longest step that man can make toward God. Turning from their evil ways, they implored the mercies of God. It will do likewise for sinners today.

D. They Cried Mightily Unto God.

They were so in earnest that they cried mightily. The whole city rang with the sound of penitent voices seeking God. No one was ashamed. Death was decreed and all men were pouring out their very souls unto God.

III. Repentance Taught in the New Testament.

The Lord brought up the subject of the revival in Nineveh. He declared they would rise up in judgment and condemn this generation. The Lord liked the way they repented. There are also good examples in the New Testament.

A. The Bitterness of Repentance. James 4:7-10.

Submit to God, resist the devil, draw near to God, cleanse your hands, get rid of your habits, mourn, weep; no time for laughter and fun; humble yourself before God, the altar is a good place. These things are hard but will be worse if put off until the judgment.

B. The Sinner's Prayer. Luke 18:13,14.

The publican humbled himself. He prayed for mercy. It was a prayer of repentance. God heard him. He was justified. God will hear the sinner who prays such prayers. After calamity has come, it might be too late. This man prayed under normal conditions. Sinners should pray and seek God while they are well and healthy.

CONCLUSION: God limited the time to Nineveh. Your time may be limited. At the most it is short. It will be easier to pray and confess and beg forgiveness here than it will be in judgment.

J. C. Jernigan

TRUE AND FALSE FAITH ON TRIAL

Text: James 2:17,18.

INTRODUCTION: There are many different kinds of faith: denominational faith, parental faith, dead faith, vain faith, faith of devils, faith of wicked men and dozens of other faiths; but it all sums up to two, true and false. True faith in Christ and God His Father is but one, however, it may be obtained in proportions. False faith, in most instances, may be only profession and, in reality, no faith, and certainly no hope.

True faith is demonstrated according to the proportion of the faith that one may possess. Rom. 12:6.

I. False Faith. 1 Cor. 13:2.

Paul seems to recognize the possibility of having faith without charity, which faith would be nothing. James, in the text, refers to faith that is not proven by works as being dead. The words "being alone" imply the possibility of such faith existing, but it is declared worthless.

A. Simon the Sorcerer Believed and Was Baptized. Acts 8:13.

1. It is said that Simon believed. There is evidence, however, that he did not accept Christ in his heart, but did confess Him with his mouth, and Philip baptized him.
2. When he offered to purchase the power, Peter discerned him, and rebuked him for his wickedness. Acts 8:20-24.

B. Simon acknowledged that his faith was false by asking Peter to pray for him that none of those things that he had spoken come upon him. Simon also acknowledged the reality of the true faith by fearing what might happen to him because of his wicked spirit of hypocrisy.

C. The Faith of the Seven Sons of Sceva Was Proven False. Acts 19:13-16.

1. These men possibly had made no profession, but they had seen miracles that God wrought by the hands of Paul, and decided that any one could do the same thing in Jesus' name. They had no power over evil spirits and were flogged and defeated.
2. True faith and power is required in casting out devils. These seven young men stirred up the devil but could not cast him out. There are many who can stir up more devils than they can cast out.

D. Testimony Is Worthless Without Proof.

One may say he has faith, his testimony may be long and sound reasonable, but without demonstrated evidence his testimony is disapproved. It is not what men say they have, but it is what they prove that counts.

II. Moses' Faith was Put on Trial.

There is little said in the Bible about untrue or false faith, just enough for God's people to know there is a sham. The power and evidence of true faith is taught throughout the Bible, and often demonstrated and proven in the life and activities of God's people. Moses' faith was often put to test but always proven to be the true.

A. Moses' Faith Was on Trial When He Refused To Be Called the Son of Pharaoh's Daughter. Heb. 11:24-26.

He would have enjoyed many advantages in life by being called the son of Pharaoh's daughter, but he had faith for the deliverance of the children of Israel from Egypt, which faith extended to the appearing of Christ. Moses' faith was on trial during his childhood and youth, and in the early years of his manhood. His faith was

proven true in the deliverance of his people from Egyptian bondage.

B. Moses' Faith on Trial When He Left Egypt. Heb. 11:27.

After Moses killed the Egyptian, the king sought to kill him, but he did not leave Egypt because he was afraid of the king but forsook Egypt by faith, and hoped that he could be used in the future plans of God. He believed that God would need him and that he would be instrumental in saving and preserving his own people. His faith was tried and proven true.

C. Moses' Faith Was on Trial When He Kept the Passover. Heb. 11:28.

The Lord instructed Moses concerning the passover. It was all new. There was nothing in the past similar to it. Moses believed God and called for all the elders of Israel and ordered them to take a lamb according to their families and kill the passover. He gave full instructions to all Israel and observed it himself. His faith was on trial and proven true. That night the destroying angel passed over, according to the word of the Lord.

III. Peter's Faith Was Put on Trial. Luke 5:3-5.

Jesus sat in Simon's ship and taught the people. He commanded Peter to launch out into the deep and let down his nets for a draught. Peter had fished all night and caught nothing. His faith was at the lowest. His faith was no more than a tired, defeated fisherman's.

A. The Weary Fisherman Obeyed.

The weakness of his faith was demonstrated in his reply to the Lord's command, "We have toiled all night, and have taken nothing." He had no faith or hope, but was willing to try again at the biddings of his Lord.

B. Peter's Faith Was Strengthened. Luke 5:6.

Obedience is a great faith stimulator. The nets were not let down because Peter and the other disciples had faith. Their act of obedience substantiated their faith.

CONCLUSION: James made a fair proposition. He promised to prove his faith by his works, if the other fellow would show his faith without works. Faith gives power, inspiration, determination, and a will to work, and in return, works prove the quality of faith.

J. C. Jernigan

SOME OTHER WAY

Text: John 10:1.

INTRODUCTION: Good men are compared to sheep. God called His people a flock. Ezek. 34:31.

Good men have the qualities of sheep, harmless and inoffensive, meek and quiet under the hand of both the shearer and the butcher. The sheepfold was a

place where the sheep were put for protection from thieves and harmful beasts. There was a door into the fold through which the true shepherd could enter. The thief might climb up and enter through a window, or a breach in the wall, or even over the top of the wall.

Jesus is the door; by Him men enter into the kingdom; by Him men are saved. John 10:9.

Through Christ only can men be saved. There are other ways by which men are trying to be saved.

I. What Are Some of the Other Ways?

There is only one true way to Heaven, there are other ways that men are traveling, but these ways do not lead to Heaven.

A. The Self-Righteous Way. Rom. 10:3.

There are those who have not submitted to the righteousness of God. They refuse to walk in the right way, and have gone about to establish their own righteousness. On their own righteousness they are trying to get to heaven.

B. The Way of the Fool. Prov. 12:15.

The Bible speaks often of the fool, usually referring to unbelievers. They justify themselves in their own way. They console themselves in believing their way to be right. The way which they travel does not lead to life.

C. The Way of the Hypocrite, Luke 6:41,42.

1. A mote is something particularly small, like a particle of dust floating in the air. A beam is a big piece of timber or metal, long in proportion to its thickness.
2. The sins of the hypocrites were large like beams, but they ignored their own sins, leading themselves to believe they were right in their own ways, while they beheld little things in the lives of others, even as small as motes. The way of the hypocrite leads to death.

D. There Is a Way That Seemeth Right. Prov. 16:25.

1. The way of the self-righteous man seemeth right to himself. The way of the fool, the sinner, and ungodly seemeth right to themselves. The way of the hypocrite seemeth right to himself.
2. You may drive down a highway that seemeth right. You have an uneasy feeling. You are not sure it is the right road, yet it seems right, but the end of that road is not the place to which you have started. The many ways through life may seem to be bright, but every way should be thoroughly tested.

II. Why Try to Get to Heaven Some Other Way?

The Lord advised that a diligent search be made for the old paths, and that His people walk therein. There is rest and contentment when you know that you are in the right way. Jer. 6:16. Lam. 3:40.

A. They Are on Some Other Way Because They Will Not Hear and

Accept the Truth. Acts 28:25-27.

1. Paul was preaching to the Romans. He referred them to a statement made by Isaiah. The people in Rome were similar to those in Isaiah's time. They listened to Paul but would not accept the truth. They were capable of seeing and understanding, but closed their eyes and ears to the truth.
2. There are many in this generation like the Romans, and those to whom Isaiah prophesied. They are trying to climb up some other way. They will not hear the truth.

B. They Accept Some Other Way With the Hope of Gratifying Their Own Lust. 2 Tim. 4:3.

Paul said, *"The time will come,"* and we believe it is now here, when men will not endure sound doctrine. They have departed from the true way and stand in "SOME OTHER WAY," listening to teachers who evade the truth.

C. They Don't Like to Bear the Cross. Mark 8:34.

All in the true way must bear the cross. Those who travel *"SOME OTHER WAY"* are not compelled to carry the cross. There is a reproach in the cross that they are not willing to bear.

III. The Contrast of the End of the Ways.

The true way is one and only one. The other ways may be many as there were many ways by which the thief could enter into the sheepfold, but only one door through which the true shepherd entered and through which the sheep passed peacefully in and out. Matt. 25:33.

A. The End of the True Way. Matt. 25:34.

At the end there is hope. It will be the beginning of everlasting life. There will be eternal joy and perpetual happiness. In the beginning God made preparation for the end of the righteous. He will say, *"Come, ye blessed,"* He will present their inheritance.

B. The End of the "Some Other Ways." Matt. 25:41.

Those on the left hand are those who have come to the end of life by the many ways other than the true way. They are not classified, not separated. All enter into the same home. They are cursed. They are separated from God. They are put in the fire. The fire burns for ever.

C. Make Your Choice Today.

Choosing of your way of life determines your future. The end of life is a late hour for decision. Let him that thinketh he is on the right road take heed and check the signs by the way, search his own individual life, and examine himself, and make sure he is in the faith.

CONCLUSION: It will be an awful thing to wake up at the end of the way to find that you have traveled the wrong road. It will be too late to inquire for the

right way. It is the duty of every man, he owes it to himself, to take time out and determine for himself the way of life that he is traveling.

J. C. Jernigan

ANGELS AND WHAT THEY DO

Text: Acts 27:23-25.

INTRODUCTION: God created the heavens and the earth and all living creatures, both in heaven and on earth. Heaven is God's home and future abode of all righteous. The earth is the home of man. The angels were created to assist God in the affairs of heaven and earth. Their headquarters is in heaven but they often come to earth in performing their duty. The angel mentioned in the text was assigned the duty of bringing a message of encouragement to Paul in time of distress.

I. What are Angels?

The word *"angel"* means *"the messenger of God."* They are called messengers because of the service they render to God in promoting His work, both in heaven and on earth.

A. Pastors Are Called Angels. Rev. 1:20.

The pastors of the seven churches of Asia are called angels. They bear the gospel message to the people. They stand as guards over the flock, and are therefore not only messengers but guarding angels of God's flock.

B. Angels Are Immortal Beings. Luke 20:36.

They can live either in heaven in the presence of God or on earth fighting the devil. The enemy cannot kill them: they will live forever.

C. Angels Were Created by God. Neh. 9-6; Col. 1:16.

God created everything in heaven and in earth, both the seen and unseen.

II. The Different Kinds of Angels

God had many purposes for angels. He therefore made angels for the various works that He has for them to do.

A. The Seraphim. Isa. 6:2,3.

There is not much in the Bible about the seraphim. Here they are found celebrating the praises of Jehovah's holiness and power. They have a great resemblance of the human figure, for they are represented as having a face, a voice, feet and hands.

B. There Are Ministering Angels. Heb. 1:14; Matt. 4:11.

They come to the aid of God's weak children and minister strength and encouragement unto them. They give more power and help to the strong. After Jesus had fasted for forty days and was very weak in body, angels came and ministered unto Him.

C. There Are Archangels. Jude 9.

Archangels are a very high order of angels. They are chiefs among angels. Some of them are named. The most outstanding ones are Gabriel, who announced the birth of both John the Baptist and Jesus, and Michael, who made himself famous in his dispute with the devil about the body of Moses.

These great and powerful angels are far from being equal with God, but are often sent by Him to accomplish great tasks.

D. Gabriel Explained Daniel's Vision to Him. Dan. 8:15-17.

Gabriel's work here has the nature of preaching, however these great beings are not commissioned to preach the gospel. He was so much like God that Daniel was very afraid in his presence.

III. The Nature of Angels. Psa. 8:4,5.

There is little in the Bible about the nature of angels as distinct from their office.

A. Angels Are Termed Spirits. Heb. 1:13-14.

Angels are more than spirits, but termed spirits in their power of ministration. They may be seen with the natural eye, yet they may be present and unseen, and in this they are likened unto spirits.

B. Angels Have Appeared As Men. Gen. 18:2; Gen. 32:24; Acts 1:10.

Angels are called men. Sometimes they are also called God. When the three angels appeared to Abraham at Mamre, he called them men. The angel that Jacob wrestled with at Peniel was called a man. As the disciples of the Lord stood looking steadfastly toward heaven when He was received two angels, called men, dressed in white apparel stood before them and delivered a message.

C. An Angel Delivered a Message Unto Cornelius. Acts 10:3-5.

He doubtless knew the story of Jesus and how the Holy Ghost was given, but he did not attempt to preach the gospel to Cornelius. He recommended a preacher; knew his name and where he was.

CONCLUSION: Angels have often visited men when they were in prayer. Daniel was praying when Gabriel visited him. Cornelius was fasting and praying when the angel came into his home. Angels visit those who are worthy to receive them. They help those who depend on God.

J. C. Jernigan

SIGNS OF THE TIMES

Text Matt. 24:3.

INTRODUCTION: The disciples heard Jesus speak of His coming back to earth again. As He sat on the Mount of Olives, they had a chance to talk privately to Him on the subject, and asked Him a direct question, *"What shall be the sign of thy coming?"*

Jesus immediately began to answer their questions and proceeded with a long discourse which is recorded in the twenty-fourth and twenty-fifth chapters of Matthew. Paul and other writers also mention signs that indicate the time of His coming.

I. Christ Gives Many Signs of His Coming

He began His answer to their question by warning them, "Take heed that no man deceive you?" He felt that it was important that they know the truth.

A. He Warns Them of False Christs and Prophets. Matt. 24:5, Matt. 24:23, 24.

They appeared in the apostles' day, especially about the time of the siege of Jerusalem. Many such impostors, promising deliverance from God; false teachers; prophets; and even those styling themselves as Christ, have appeared in almost every age of the Church and have deceived many. In our own day, amidst light and learning, men have declared themselves divine, and deceived many.

B. Wars, Famines, Pestilences, and Earthquakes. Matt. 24:6-8.

1. These signs are often designated as signs leading up to the siege of the holy city which took place A.D. 70. They possibly did begin to appear in the early years but certainly were not fulfilled in those days. The disciples asked Him for the sign of His coming and the end of the world, and He answered their question. Since He has not come and the world yet stands, we may look for the signs.
2. All of these signs are fulfilled in these last days. There is no question about the wars and rumors of wars. There have been two great world wars in our own generation. No time before in the history of the world have so many nations been involved in war. Earthquakes are also more frequent. Following wars and earthquakes are famines and pestilences, from which millions of this generation have died.

C. Backsliding of Christians Is a Sign of His Coming. Matt. 24:12.

Because of the extreme wickedness and deceitfulness that abound in the world, many of those who were one time true Christians are departing from their first love and waxing cold in spirit. The present condition of backslidden professed Christians is indeed a sign of the latter days.

D. Paul Verifies the Lord's Statement. 2 Thess. 2:1-3.

Paul, speaking of the coming of Christ, warns the Church against deception. The Church must keep the coming of the Lord in mind, however Paul wanted the Church of his time to know the truth, and as they looked for Him they were to also watch the signs of His coming. The one sign that He especially mentioned was the

"FALLING AWAY." The falling away day is now here. This sign has been being fulfilled for many years.

II. Other Signs of His Coming

Most of the inspired writers had something to say about His coming and several of them described signs of His coming, that the true Christians, who are looking for Him, might know something about the time.

A. Daniel Mentioned the Increase of Knowledge and Traveling as Signs of the Time of the End. Dan. 12:4.

1. As we near the coming of the Lord, knowledge continues to increase. Greater institutions of learning and experimental laboratories are set up, and during the last few years modern inventions and discoveries have startled the world.
2. Men have become so wise that they have discovered methods whereby they can split the atom and release the power of the universe.
3. God will only allow man to tamper so far with the laws and powers of His creation. He will call a halt and send His Son for the precious jewels of the earth, therefore let every true child of God look up, for our redemption draweth nigh.

"Many Shall Run To and Fro." The world is moving, men are traveling as never before, and more modern and faster methods are continually being invented.

B. The Overcharged Conditions with Surfeiting, Drunkenness and Cares of This Life Are Signs of His Coming. Luke 21:34.

1. *"Surfeiting,"* refers to overindulgence as in eating and drinking. Never have there been so many good dishes and drinks as there are now. Many, even good Christians, are digging their graves, as it were, with their teeth, drinking to the destruction of their health, and impairing their usefulness in the kingdom of God.
2. *"Drunkenness."* The world is not only drunk on intoxicating drinks, but is reeling uncontrollably under the influence of the lust of the flesh, pride of life, and the pleasures of the world.
3. *"Cares of This Life."* Even the best of Christians have so many cares of this life that they hardly have time to pray or go to church or visit the sick or do any other good work.

Surfeiting, drunkenness, and cares of this life are all signs that we are living in the evening of time.

CONCLUSION: God's children may discern the times but the wicked will be destroyed with sudden destruction. 1 Thess. 5:2-4.

The last sign is the sign of the Lord Himself coming in the clouds of Heaven. Matt. 24:30.

The Lord could come today without violating the Scriptures. Let us watch for the next sign to appear, that is the sign of the Son of man coming.

J. C. Jernigan

THE SECOND COMING OF CHRIST

Text 1 Thess. 4:13-17.

INTRODUCTION: Consecrated spiritual people are looking for the Lord to come. The apostles believed that He would come back, and expected Him during their life on earth. The wicked are not looking for Him. They don't believe He will come. The more good religion people have the more they talk about the coming of the Lord. The modern preacher has little or nothing to say of His coming. The fact that He has not come assures us that He is coming.

I. What Evidence Do We Have that the Lord Is Coming Back to Earth?

We have His own testimony and the words from the mouths of prophets and other inspired writers. Before He came the first time, His second advent was foretold. While He was on earth, the prophecy of His coming was affirmed. He authoritatively declared that He was coming again.

A. Daniel Said He Was Coming. Dan. 7:13-14.
Many of the kingdoms of the earth have been dissolved and all the rest will be. This Daniel knew, but he saw in visions the coming of the Son of man to set up a kingdom that would endure forever. The kingdom here referred to is that of the millennial reign of Christ on earth, which will finally be delivered up to God and merged into the new Jerusalem.

B. Enoch Prophesied His Coming. Jude 14.

C. Angels Said He Was Coming Back. Acts 1:10, 11.
As He went away, God sent two angels to inform His disciples that He would be back. This testimony could not be discredited.

D. Jesus Told the High Priest that He Was Coming Back. Matt. 26:63, 64.

E. Jesus Told His Disciples that He Was Coming Again. John 14:3.
He is not slack concerning His promises. This His disciples knew, therefore His words were encouraging to them in their hour of sorrow.

II. When Will The Lord Come Back To Earth Again?

This is a question that concerns every child of God. This subject has often been discussed, and some have been so sure that they have set dates on which He would come, but the dates passed and He never came.

A. No Man Knows the Hour of His Coming. Mark 13:32.
Jesus did not know. He might know now. His Father knew.

B. He Will Come when the People Think Not. Matt. 24:44.
He will not come at some set time when they are looking for Him.

C. He Will Come when All the Signs Are Fulfilled. Matt. 24:33.
By a close study of the signs of the times, near the time of His

coming should be determined. Jesus said, "KNOW that it is near." He therefore expected consecrated students to KNOW something about the time of His coming.

III. How and In What Manner Will The Lord Come?

Some make the coming of the Lord a myth; others want to spiritualize it; and still others offer substitutes. The Bible tells us how and in what manner His coming will be.

A. He Will Come in the Same Manner as He Went Away. Acts 1:11. The very same Christ that last met with His disciples at the place of the ascension is coming again. His appearance was as before the crucifixion. He was the same Christ and the disciples knew Him as they had known Him.

B. He Will Come as a Thief in the Night. 1 Thess. 5:1-2, Matt. 24:23.

C. Jesus Will Come Quickly and Universally. Luke 17:24.

IV. For What Purpose is Jesus Coming?

He is coming for His precious fruit, to gather His jewels, and to bring judgment and justice upon the wicked.

A. At His Coming He Will Resurrect the Righteous Dead. 1 Cor. 15:21-23.

Those who have fallen asleep in Jesus will be gathered by means of the resurrection. The dead in Christ will rise first. From their graves they will go forth to meet the Lord in the air.

B. The Righteous Living Will Be Translated. 1 Cor. 15:51-53.

The dead and living will have equal chance of going with the Lord at His coming. It matters little whether dead or alive, the righteous will be caught up anyway.

CONCLUSION: The unbelief of the people will not prevent His coming, but rather fulfill the Scriptures. Those in Noah's day did not believe the flood was coming until it came and took them all away. So shall the coming of Jesus be.

J. C. Jernigan

THE WORK OF THE HOLY GHOST

Text John 16:7-11.

INTRODUCTION: Jesus spoke the words of the text to His disciples. He told them that it was expedient or profitable for them that He should go away. If He did not go away, the Holy Ghost would not come unto them. It was necessary that the Holy Ghost come into the world to dwell in the Lord's people. He definitely has a work to do on earth. He does His work through God's people. He uses individuals as instruments.

I. The Work of the Holy Ghost in Bringing Men To Salvation

"And when he is come, he will reprove the world of sin." The Syriac

Version reads, *"When he is come, he will convict the world of sin."* Moffatt's Translation reads, *"When he comes, he will convict the world, convincing men of sin."* From the three translations, it is very clear that the Holy Ghost convicts men of their sins, condemns them for their unrighteousness, shows them that they are sinners and the importance of repenting of their sins and being saved.

A. The Holy Ghost Invites Men to Christ. Heb. 3:7, 8.
The Holy Ghost not only condemns men for their sins, but offers them the remedy by inviting them to Christ. He works with the hearts of sinners, to soften and turn them toward God. He pleads with the erring. He warns the lost. He urges men to repentance, and continually reminds people of the voice that calls them to salvation.

B. The Holy Ghost Is the Author of the New Birth. John 3:5-6
Man is born of the Spirit (Holy Ghost) into spiritual life. Man can be saved only by the Spirit, through the blood of Christ. No man can say that Jesus is the Lord but by the Holy Ghost. 1 Cor. 12:3.

II. The Holy Ghost Directs the Ministry of the Church

The preachers are God's builders of the Church. Paul was a master builder. God depends on the preachers to carry on the work of the Church. The ministers must depend on the Holy Ghost to direct them in their work, since this is a part of His work.

A. He Makes Known the Preacher's Calling. Acts 13:2-4.
1. Certain men in the church at Antioch were fasting and praying. The Holy Ghost spoke to them, and told them to send Barnabas and Saul to the work whereunto He had called them. The Holy Ghost called these men to go, and when they were sent forth it was said that they were sent forth by the Holy Ghost.
2. The Holy Ghost speaks to praying men, men who have time to wait upon Him, and who are listening for Him to speak. Men so consecrated are called and directed by the Holy Ghost.

B. He Anoints Ministers to Preach the Gospel. Luke 4:18.
1. Jesus was anointed by the Holy Ghost to preach the gospel. If it was necessary for the Son of God to be anointed, much more it is important that other men be anointed to perform this service.
2. Men must preach the gospel with the Holy Ghost sent down from heaven. Men have been known to preach with such power that it created a desire in angels to look into the mysteries of the gospel.

C. The Holy Ghost Directs Where to Preach the Word. Acts 16:6-9.
1. Paul and Timothy wanted to preach in Asia but were forbidden by the Holy Ghost. Then they wanted to go to Bithynia but the Holy Ghost would not suffer them to do so. These good men had certain places that they wanted to go, but resigning their will to God's will, they were directed otherwise by the Spirit.
2. God wanted them to go to Macedonia, and sent a messenger to

direct them. They obeyed and God gave them a great and successful ministry in Macedonia.

D. The Holy Ghost Shows the Preacher What to Preach. 1 Cor. 2:12, 13. The Holy-Ghost-anointed minister receives things of God. He is also able to recognize and distinguish between the things of God and the things of the world. In speaking of the things received of God, the minister does not speak by man's wisdom, but by the wisdom given him by the Holy Ghost. The Holy Ghost teaches him what to say.

III. The Mission of the Holy Ghost in the Church at Large

The Church is God's house; it is the temple of God, the habitation of God through the Spirit. God in the Spirit lives in the Church to direct and govern its affairs.

A. The Holy Ghost Directed in the Council at Jerusalem. Acts 15:28. There arose a dispute in the Church about circumcision. The dissension was brought before the council of apostles and elders at Jerusalem. After much disputing, Peter made a speech, telling how God worked among the Gentiles at Caesarea. Paul and Barnabas followed, declaring what miracles and wonders God had wrought among the Gentiles by them. Then James spoke, referring to the Scriptures. Finally, all the brethren yielded their will and views to God, and the Holy Ghost directed them in their decision, and it was said, *"It seemed good to the Holy Ghost and to us."* Thus the Church was directed by the Spirit to unity.

B. The Holy Ghost Is a Comforter to the Church. Acts 9:31. After the conversion of Saul, the churches had rest and found comfort in the Holy Ghost. Jesus, speaking to His disciples about the Holy Ghost, several times referred to Him as a Comforter. Not only the Church but individuals have found comfort in Him.

CONCLUSION: The mission of the Holy Ghost is to help us in our work. Our work is often made hard because we do not give Him a right of way in our lives. We often walk thorny paths because we will not follow Him. Battles are often lost because we fight within ourselves and do not depend on Him. We should be so yielded to God that the Holy Ghost will have a chance to work through us, using us as instruments in promoting His cause.

J. C. Jernigan

SALVATION THROUGH THE BLOOD

Text 1 John 1:7-10.

INTRODUCTION: The text deals with sin in its two forms, THE SIN and OUR SINS. The sin referred to in the text as *"All Sin"* is the inherited sin,

which came to us through the disobedience and fall of Adam. This sin is in every man. Our *"sins"* refers to our actual transgressions, or the sins that we commit. We get rid of sin in both forms by the blood; our transgressions by repentance and confession on our part, and forgiveness on God's part. The sin or the inbred carnality is eradicated by the blood as we consecrate ourselves to God.

I. The Sin, or Inbred Carnality

The sin is referred to in the singular form. It is the common sin of the world. Every child is born with it in him. Man is not responsible for it. He does, however, become responsible for his sins committed as a result of the inbred carnality.

A. The Sin Came Into the World Through the Transgression of Adam. Rom. 5:12.

God made man a holy, sinless man. There was no sin in the world. After Adam committed the first sin, death was passed upon him. God had told him that he would die. After Adam sinned, his sons and all men following them sinned.

Since the fall of Adam children have been conceived and born in sin. They come into the world with that sin principle in them.

Behold, I was shapen in iniquity; and in sin did my mother conceive me, Psalm 51:5.

The sinful nature manifests itself in every child. Children grow up to be sinners. It is natural for them to get mad and do many sinful things.

B. The Old Man Is the Inherited Sin. Rom. 6:6, 7.

The old man is the body of sin. It is the inherited sin that is in our bodies from birth. This sin can be crucified. It can be destroyed. When this sin is destroyed, we are made free from further slavery to sin. This sin is destroyed by the blood.

C. Christ Came To Take Away the Sin of the World. John 1:29.

The sin of the world here singularly referred to is the inherited sin that was passed upon all men. The offerings under the law had failed to rid man of this sin, therefore Jesus was sent that He might take away this sin. The offering under the law did rid man of his transgressions. Through the offering of the body of Christ we get rid of our personal transgressions and the inherited sin. The sin was a curse brought upon the world by one man and by one man, the Lord Jesus Christ, we are made free from that curse.

D. We Get Rid of the Sin by Cleansing.

"The blood of Jesus Christ his Son cleanseth us from all sin." This cleansing is on the condition that we walk in the light, or consecrate ourselves unto Him. This singular sin is not gotten rid of by confession or repentance. We are not responsible for its being

within us, therefore we do not repent of it.

This sin is in a child. If the child dies before it becomes accountable for its own transgressions, the blood of Jesus Christ takes care of this inherited sin and the child goes to heaven. If the child lives until it knows right from wrong, and then wilfully transgresses the laws of God, that child is held responsible for its transgressions.

II. Our Sins

Our "sins" is in the plural form, because they are many. Our sins are our actual transgressions, wilfully committed, the sins for which God holds us responsible. We can only be responsible for the things that we do. We are responsible for the transgressions that the inherited sin causes us to commit.

A. Christ Came To Save Us From Our Sins. Matt. 1:21.
"Save his people from their sins." He came to take away the inherited sin, and also to save His people from their sins, save them from the sins they have committed. These sins are always in the plural, because sinful men commit many sins.

B. We Confess Our Sins.
We get rid of our sins by confession on our part, repenting and forsaking. *"If we confess our sins, He is faithful and just to forgive us our sins."* These sins are not forgiven until confessed. All sins are forgiven through the blood of Christ.

C. God Forgives Our Sins.
On God's part we get rid of our sins by forgiveness. This forgiveness is through the blood. Eph. 1:7.

The blood is the only remedy for sin, whether it be the inherited sin or our sins. God forgives our sins through the blood of His Son.

D. We Have All One Time Sinned.
All men have sinned and come short of the glory of God, we, therefore, had to repent of our sins. Any Christian is subject to sinning again, but if he does commit sins, he is a sinner and must come back to Him by the way of confession. While it is possible for Christians to go back into sin, it is not compulsory. Vs. 10.

We do not claim that we have not sinned. We know that we did. We would be deceived and make Him a liar if we should say that we had not. It would be equivalent to saying that we have no need of a Saviour.

E. The Standard for a Christian Life Is Freedom From Sin. Rom. 6:16-18.
"Being made free from sin," we come to this high experience by confessing our sins and consecrating ourselves to God. God forgives our sins and cleanseth us from the inherited sin, thus the body of sin is destroyed and we become the servants of

righteousness and live a life free from sin.

CONCLUSION: Under the law, all that men could hope for was forgiveness. In Christ, we enjoy a complete redemption. Heb. 10:5-8.

J. C. Jernigan

THREE POWERFUL LAWS

Text Rom. 8:2, 3

INTRODUCTION: There are three laws mentioned in the text, all separate: First, the law of sin. Second, the law of Moses. Third, the law of the Spirit of life.

Law is a binding rule of action established by authority. It is a compelling power or force. The text sets forth three powers; the power of sin in the individual's life, the law which was too weak to free man from the power of the law of sin, and the law of grace in Christ Jesus which liberates man from the power of the law of sin. We will consider each of the three laws separately.

I. The Law of Sin and Death

The law of sin has dominion over the sinner. The unfortunate man is bound by and living under this law. It is also called the law of death, referring to final destruction of the individual in hell. The law of sin in control brings man to tragic spiritual death.

A. The Origin of the Law of Sin and Death.
Before man sinned, there was no such law. After he sinned in the Garden of Eden, Adam was possessed with sin, and from him man inherited an inward sin, which is within him a power and influence upon him to do evil.

B. The Law of Sin Controls the Body. Rom. 6:12, 13.
The law of sin, when allowed to reign in the mortal body, has great power in its lusts to control every member of the body. The feet, hands, eyes, ears, tongue, and every other member of the mortal body when yielded to the power of the law of sin, become instruments of unrighteousness in the hands of the devil.

C. Paul in Captivity to the Law of Sin. Rom. 7:22, 23.
Here Paul relates his experience of serving under the taskmaster of sin, which was before his conversion. He referred to the law of God after the inward man, then mentioned another law which was a source of power within him that went to war against the law of his mind. In his mind, when he was a Pharisee, he wanted to serve God, but the law of sin was more powerful than his will. He was, therefore, overcome by the overwhelming power that controlled from within him, and made him a captive to sin.

D. Paul Was Very Wretched in His Captivity. Rom. 7:24.
Paul had a conscience that accused him every time he did wrong. His being in captivity to sin, and controlled by the law of sin, or, in other words, forced by an inward power against his will and better judgment, made him very wretched and uncomfortable.

II. The Law of Moses Heb. 7:11.

Under the Levitical priesthood, the people received the law, which was their dependence and hope for deliverance from sin. If the law had succeeded in setting men free from the law of sin, there would have been no necessity for the priesthood of Christ.

A. "For What the Law Could Not Do in That It Was Weak."
The law was not powerful enough to break the bonds of iniquity and to set him that was held in captivity free. It was one law put in force against another. The righteous law, under test, was proven to be insufficient in battle against the law of sin and death.

B. The Sacrifice Under the Law Would Not Take Away Sin. Heb. 10:4-6.
Because it was impossible for the blood of bulls and goats to deliver men from their sins, God paid the supreme price in the gift of His Son, that Jesus might become a successful sacrifice and Saviour.

C. Under the Law, Men Were Forgiven of Their Sins but Not Cleansed From the Adamic Principle.
God has always forgiven men of their sins when they repented, but before Christ was offered for the sins of men, and to cleanse men from sin, carnality was left rooted within.

The forgiveness of the actual transgressions of a man is like cutting a bush off above the ground. The roots will live and spring forth to make another tree. If the bush is taken out root and branch, it will die and be no more. Under the law, men were only forgiven of their sins; but in Christ, men are forgiven and cleansed from that inherited carnality, therefore freed from captivity wherein the law had failed to give deliverance.

III. The Law of Grace

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The powerful law of grace, which was instituted in Christ, gave Paul relief from his wretched experience of trying to serve God under the law of the Levitical priesthood.

A. Free From the Dominion of Sin. Rom. 6:14,15.
The Roman Jews who, like Paul, once worshiped under the law, were free from the dominion of sin under the law of grace. Then the question: Shall we abuse this liberty and sin? No; there is no such liberty granted by God. Under the new law of grace, sin in every form is forbidden.

B. We Are Servants of Righteousness Under the New Law. Rom. 6:16-18.
The members of their bodies were yielded unto sin, they, therefore, were servants to sin; slaves, prisoners, captives unto the powers of the law of sin and death. In Christ, they found deliverance, for which Paul thanked God.

C. The Law of Grace Fulfilled the Law of Moses.
The law of Moses was good and holy. It taught righteousness. Its failure was that it imposed commandments without prescribing a successful remedy. The law was not condemned, but fulfilled. Christ was the last word of the law. In Him it was fulfilled, and our deliverance from sin climaxed.

CONCLUSION: The law of grace is a fulfilment of the law of Moses. It is a deliverer from the binding law of sin and death. It is a refuge from sin and its consequences. It is a great and strong haven for the righteous.

J. C. Jernigan

PREPARATION TO MEET GOD

Prepare to meet they God.—Amos 4:12.

Whatever importance may be involved in other events of human experiences, undoubtedly, none can outmeasure the event that must take place in the experience of every human being, viz., meeting God.

Some may lightly consider, or refuse to consider, this momentous question. Some may doubt the existence and authority of God. Some may disbelieve or scorn the thought of the possibility of having to meet God face to face to give an account of the deeds done in the body, yet the fact remains that

I. The meeting is inevitable.
No amount of contrary belief or unbelief; no amount of theorizing or philosophizing; no amount of objection or protestation can ever change this fact. It is one of the unalterable and eternally fixed decrees of an unchanging and unchangeable God.

II. The condition of the soul will determine the nature of the meeting.
Good standing, good deeds, relationships, attainments, etc., will avail nothing. These are accounted only as the fruits, the natural outgrowth of right conditions of a rectified soul. Titus 3:5; Eph. 2:8, 9.

III. If the meeting be a propitious one a preparation must be made.
The meeting will be one of joy or grief, one of blessedness or anguish,

one of triumph or defeat, one of salvation or condemnation. There is an innate desire in the human heart to meet God in peace, but there is absolutely no hope for any soul who fails in the required preparation.

A. Because no one in his natural condition is fit for heaven and its companionships Matt. 5:8. Heaven itself would be the hottest hell for the soul who would enter there without a preparation. There can be no happiness without congruity—harmony with environments. There can be no happiness in heaven for a soul who is not prepared to fit into its conditions.

B. Because the test of admission into heaven will be rigid and exacting. Absolutely nothing unholy, impure or imperfect will be permitted to enter its sacred precincts Rev. 21:27. None but the redeemed of the Lord, the perfected church triumphant will enter there Eph. 5:27. The one practical question for the unregenerate, the man who has no hope and is without God in the world is,

IV. How shall the preparation be made?

A. By taking heed according to His Word Ps. 119:9. Paul said, *"It is the power of God unto salvation to every one that believeth"* Rom. 1:16. Peter said that souls were born and purified by obeying the truth through the Spirit.—1 Peter 1:22, 23.

B. By repenting of sin. John, Jesus and Peter preached repentance as fundamental and indispensable to a right preparation for the kingdom of God.

C. By believing in Jesus Christ as the only one in whom there is redemption and hope, who is able to save to the uttermost.—John 3:16; Acts 4:12.

D. By engaging fully and freely in a life of faithful service. To be saved to serve is the one thing most pleasing to the heavenly Father. *"Ye are my friends if ye do whatsoever I command you."*—John 15:14.

When the conditions are fulfilled, salvation is not only assured, but it is realized, and the required preparation to meet God in peace is fully made, so far as man's part is concerned. Preparation to meet God in peace is the supreme question in the scheme of redemption.

THE TWO BROTHERS

Luke 15:11-16.

What is the design of the parable? Some have thought it was designed to represent the backslider; others, the Jews and Gentiles. The context makes the design plain, it was to rebuke the self-righteous scribes and Pharisees, and to encourage the humble, penitent seekers. We have here two characters represented by two sons. The real point of the parable is found in what Christ says of the elder brother.

I. The Younger Son's Departure.

His great sin was ingratitude. He demanded his share of the father's goods. He went into a far country. The sinner seeks to get away from God and the restraints of religion. He wasted *"his substance in riotous living."*

II. His Repentance.

His goods gone, *"he began to be in want."* How suggestive the words, *"There was a famine in that land."* There is no hunger so terrible as that of the soul. God blessed these afflictions to the young man's good. *"Whom he loveth he chasteneth."*

A. The younger brother has usually been painted very black, but I think there was much in him to admire much that was truly noble. I do not think he was as bad as the elder brother. That elder one was a contemptible fellow with a small soul. Had he gone away into that far country, I do not think he would ever have come back again.

B. This younger one was free hearted. He spent all. His brother never would have done that.

He was manly. He had a large amount of self-respect. True he spent all foolishly, wickedly; but when it was gone, he was willing to work. He did not hang around some city or town, but went out into the country and hired out to do such work as he could get.

C. He was honest. He would not steal though pressed by hunger. *"He fain would have filled himself with the husks that the swine did eat, but no man gave unto him."* When you find a man who is willing to work and unwilling to steal, you have found one with great possibilities in him.

III. His Return.

Notice the steps by which he came back.

A. He came to himself. He had been as one out of his mind. Sin is moral insanity.

B. He began to reason. This is one of the first steps toward a new life. *"Come, saith the Lord, and let us reason together."*

C. He thought of home. Whenever one begins to feel that home is precious, he is not far from safety. "The sparkle of the wine-cup can be seen but a little way, but a mother's eye can be seen for miles and miles."

D. He resolved to return. He said, *"I will."* It was not easy to do that. Perhaps you think it was easy. Well, then, you try it.

Look at some of the difficulties that had to be overcome—that had to be faced.

1. He had not been invited back. Thank God, we have been, time and time again.
2. He would have to tell his story. Would not the father demand explanations? *"Son, where are the goods that I gave thee?"*

3. Then he might not be received at all.
4. Then what would that sanctimonious brother say?

IV. His Reception.

He had found a high estimate of his father's love or he could never have gone back; but it was greater than he had ever conceived. Had he returned as a prince, he could not have received a warmer welcome home.

A. "Imagine the feelings of that lad as he approaches the old home. Just over the hill yonder is the place. O how his heart swells with anxiety! 'Is father still alive? In these rags will he receive me?' The father sees him while he is yet afar off, and runs to meet him. He brings him into the house. He commands the servants to put the best robe upon him, a ring on his hand, and shoes on his feet."

B. There are three joys spoken of in heaven;
1. the joy of the angels when God created the worlds;
2. the joy of the heavenly host when Jesus was born in Bethlehem,
3. the joy over a repenting sinner.
4. O, if you would but come to Christ now, all the bells in heaven would ring, and all the angels in heaven would sing!

V. The Elder Brother's Envy.

Amid all the rejoicings there was one complaining voice; one frowning face—and that a brother's. He was *"in the fields"* when his brother arrived. I suppose he had been whitewashing the sepulchers. Returning, he heard the sound of rejoicing, and inquired what it all meant, and was told, *"Thy brother has come," "And he was angry."*

The absolute selfishness of his character is seen in his conversation with his father—

A. He boasts of his righteousness,—*"I served thee these many years."* He puts his father under obligation to him. His righteousness is perfect,—*"Neither transgressed I thy command at any time."*

B. He endeavors to show his brother in the worst possible light,—*"But this thy son,"*

C. He even presumes to rebuke his parent,—*"Thou hast never killed a calf for me."*

Let the penitent sinner, who mourns his past folly and wickedness, be encouraged by the story of the younger brother to return to his heavenly Father at once.

If there is in us, who profess to be children of God, a self-righteous, censorious spirit, let us behold our portrait in the elder son and learn to abhor it.

HOW TO BECOME A CHRISTIAN

I. Repent.
This does not mean simply "being sorry" but "being sorry enough to quit." Listen!

II. Believe.
Not simply that Jesus is a Saviour, but that He is your Saviour. Real trust will take you with it. Commit yourself wholly to Him. Hear what He says about it.

III. Confess.
It is most reasonable that you should acknowledge Jesus. The conditions are clear enough.

IV. Then what?
Read Rom. 12:1, 2; 2 Pet. 3:18; but first of all suppose you read, and at once obey, the following: Matt. 3:13-16, 28:19, etc.; Mark 1:4, 9-11, 16:16; Luke 3:21, 22; John 3:22, 23, 26, 4:1; Acts 2:38, 41, 8-12-16, 36-38, 9:18, 16:30-33; Rom. 6:1-4; Col. 2:12. Now read Mark 8:34-38; Matt. 10:37, 38; Luke 14:26, 27; John 14:21-24; 1 John 2:4-6. And then? Well, after this, we will talk farther about it.

HOW THE OBEDIENCE OF ONE MADE MANY RIGHTEOUS

By the obedience of one shall many be made righteous.—Rom. 5:19.

Who was this One? *"Of whom speaketh he this; of himself or of some other man?"* Not himself, for Paul said, *"We preach not ourselves."* Who was this One? What! hath he no name? Oh yes! He hath a name above every name, Isaiah says, *"And his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace."* And the angel said, *"Thou shalt call his name Jesus, for he shall* save his people from their sins."

I. The oneness of Christ.
"By the obedience of one."

A. This oneness has respect to His sonship. He is the only-begotten of the Father.

B. It has respect to the unity of His person. He is Theanthropos, God-man.

C. It has respect to the work which He performs as mediator 1 Tim. 2:5. *"There is one mediator between God and men, the man Christ Jesus."* There is only one Saviour; only one way of salvation.

II. The means by which Christ made it possible for many to be made righteous.

A. *"By obedience."* Every evil is best expelled by its opposite; cold by heat; darkness by light; fatigue by rest; sin by righteousness. It is well worth while to consider how the second Adam has traced the steps of the first Adam, step by step, and repaired every breach.
B. By His active obedience He has delivered us from the sins of omission.
C. By His passive obedience He has delivered us from the sins of commission.
D. By His original righteousness He has delivered us from original sin.

III. The persons benefited by Christ's obedience.

A. *"Many."* Some object to this doctrine of being saved by the obedience of another. But it is in strict analogy with our daily lives. If we can, and do actually suffer from the wrong acts of others, why may we not also be benefited by their acts of self-denial? The child asleep in the cradle at home is to suffer or be blessed by the conduct of its parents.
B. The dignity of His person as Son of God made His obedience of infinite value; so that it will suffice for many. He made an atonement for all mankind.
C. The number of those made righteous by His obedience. As many as are connected to Christ by spiritual birth.

IV. The benefits conferred on believers by this One's obedience.

"Are made righteous."

A. Justifying righteousness; perfect not inherent.
B. Sanctifying righteousness; inherent not perfect.
C. Heavenly righteousness; perfect and inherent.

GOD'S GIFT TO A PERISHING WORLD.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

Because God's love has been obscured and other truths unduly emphasized, the great errors of Mariolatry among Catholics, and Universalism among Protestants have prevailed. It is the tendency of the human mind, unduly pressed in one direction, to swing off in the contrary direction. God's love being fundamental, needs to be specially emphasized in every age. This text is in essence the whole gospel. All the rest of the Bible is but the unfolding and development of this great general truth.

I. The Objects of God's Love.

Not the good only but also the most vile. The Father, not the Son only, loves the whole human race. There is not one whom he would not save. As the Saviour wept over Jerusalem, so the Father's heart goes out after every sinner. *"God commendeth his love toward us in that while we were yet sinners, Christ died for us."* Not one would have loved God first, but we love him because *"he first loved us."*

II. Why Does God Love All

The wicked as well as the good?

A. Because he created us. God loves everything which he has made, and above all, man, the crown of his creative skill.

B. Because of man's capacities. The infant is the most helpless of the young of all animals, but because of its boundless capacities, it is of inestimable worth.

C. Because we are God's children. The sinner is not a child of God by adoption and regeneration as the Christian is, but by natural creation. Paul, on Mars Hill, quoted the Grecian poet as saying, *"For we are also his offspring;"* and because we are God's children, he loves us irrespective of our moral character.

D. Because it is his nature to love, as it is that of the sun to shine. *"God is love."*

E. The Kind of Love Which God Has Toward All.

Not the love of approbation or of complacency such as he has toward the angels who have always done his will; not the love which he has for those who have accepted his Son, and are in him, but the love of compassion and pity. David loved Absalom not because he was a model and dutiful son, but because he was his child, and the father's heart yearned over his boy. Such is the love God has for sinners, and it is fully illustrated in the parable of the prodigal son.

F. The Measure of God's Love.

Love cannot be estimated by avoirdupois or troy weights, but by the sacrifices which it prompts. The friend, the lover, the parent, the child, all show their real love by their willingness to make sacrifices for the object of their love. The patriot shows his, not by words but by sufferings on the tented field. Parents and wives showed their love of country by giving up those dearer to them than life, in our late war.

G. Members of the church evince their love

Not so much by words as by what they are willing to do and suffer and give for the church. So God measures his love to us by giving his only begotten Son. He so loves us that he gladly makes the highest sacrifice of which even God is capable.

Notice also the significance of the word *"give"* in the text. How

immeasurably better than any other word! *"Sent"* is a favorite word in this gospel, but used here it would mean that Christ came to our world to do a special work; and having performed it, sustains no different relation to us from what he did before he came. Such is not God's gift to us. The Father will never take away this gift. When Christ took upon himself our nature, he became the Son of Man forever. We need him not only for our Redeemer but also for our Judge at the last day and for our King through everlasting ages.

THE RICH FOOL

Read Luke 12:15-21.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?—Luke 12:20.

Here is a rich man. Look at him. He is what almost all would like to be, and are striving to be. Who would not be rejoiced to have a deed of his land? Jesus brings no accusation against this man. He does not say that he was guilty of oppression or violence or fraud. He simply affirms that he had an abundance and He describes the effect which abundance had on him. He was a rich man. He was increasing in wealth. Now mark the effect.

I. It increased his covetousness.
He decided to lay it up; to keep it. And such is the common influence of acquisitions. The desire to possess increases as one's possessions increase. A man does not increase in liberality in proportion as his wealth increases.

II. Look again at the rich man. He was anxious.
"What," said he, *"shall I do?* Because I have not where to bestow my fruits." And so of almost any man, wealth increases cares and anxieties.

III. Look again. He was selfish.
"I will pull down my barns and build greater, and there I will bestow all my fruits and my goods." He forgot that others might need them as well as he. He forgot the poor and that it is more blessed to give than to receive.

IV. Look again. He was atheistical.
He said, *"This will I do. I will pull down, I will build, I will bestow my goods."* He does not say, "I will do this or that, if the Lord will. He does not speak of himself at all as a steward, and the Lord as the great proprietor. Earthly property in the form of great riches is not usually

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promotive of growth in benevolence and piety, but rather of forgetfulness of God.

V. The rich man was a sensual man.

A. He provided for his bodily gratification. There is nothing of a spiritual or an intellectual character in his history.

B. Eating, drinking, and merriment, these are the three—these constitute his trinity. For these he planned, executed, and laid up his fruits and his goods.

VI. The rich man was a dying man.

A. This he either forgot or thought that his riches were a shield against the shafts of death. He thought he would enjoy his sensual delights for a long time—*"many years."*

B. He had not had time to enjoy them as yet; he had only had time to gather wealth—not time to eat, and drink, and be merry; but he said, *"Soul, many years are before thee."* Then God said: *"Thou fool, this night they soul is required of thee." "This night thou shalt die. Thy plans will never be carried out."*

VII. This rich man was a foolish man.

A. He lived as a fool, and died as he lived. This is not an uncharitable opinion of ours. It is the character given him from heaven. God said unto him, "Thou fool."

B. A covetous fool; an anxious fool; a selfish fool; an atheistic fool; a sensual fool; a dying fool—ruined, because he laid up treasure for himself and was not rich toward God. He is gone. Let us apply the lesson to our own lives.

GOD'S WONDERFUL LOVE.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
John 3:16.

Luther called this verse "the Bible in miniature." There is truth enough in this verse, if fully believed, to save the world.

I. The Characteristics of this Love.

A. It is eternal love. *"God so loved the world."* When did it begin? Not at the cross, not in the garden, not in the manger. He was the lamb slain from the foundation of the world. *"I have loved thee with an everlasting love, and therefore with loving kindness have I drawn thee."*

B. It was compassionate love. *"God so loved the world."* It was not the love of approbation, nor the love of complacency. What a weak and

wicked world it was! and yet Christ loved it.

C. It is unspeakable love.

1. *"God so loved the world.* No angel plummet can sound the depth of that little word *"so."* Nowhere does the word of God attempt to define the love of God.
2. If any man might attempt to do so, Paul might. But he simply speaks of its height, depth, length, and breadth *"which passeth knowledge."* Surely John knows it. Once he pillowed his head on the bosom of his Lord. He can only say, *"Behold what manner of love!"*

II. The Manifestation of this Love.

"He gave his only begotten Son."

A. This is a condescending manifestation of love.

B. This is a sacrificial manifestation of love. God gave Christ to the cross. He was stricken, smitten of God, and afflicted.

C. This was an exhaustive manifestation of love. God's love is seen in earth and air, in sea and sky. But this is its grandest display. *"What more can God do for his vineyard?"*

III. The Purpose of this Love.

"That whosoever believeth in him should not perish, but have everlasting life."

A. The breadth of this purpose is worthy of remark. Thank God for that word *"whosoever."* It includes all who will accept. It includes you.

B. The limitation is also solemnly suggestive—*"believeth."* Has Christ died for all?—He has. Shall all therefore be saved?—*"He that believeth not shall be damned."* Here is an awful limitation. O, believe now!

C. The blessedness of this purpose—*"should not perish, but have everlasting life."* This blessedness is twofold. It is negative and positive. To perish; who can fathom that word? But to have everlasting life! O loving God! who can tell what that means? Angels cannot.

WHY JOIN A CHURCH

I. As a testimony of one's salvation.—Acts 2:47.

A. For most of the saved people are in the church.—Num. 10:29.

B. To be provoked into Christian endeavor.—Heb. 10:24, 25.

II. Which church? The one that doctrinally is sound.—Rev. 2:2.

A. As an expression of love to Jesus Christ.—Eph. 5:25-27.

B. For the richest experience of the soul.—Ps. 36:8, 9.
C. To be helped in the faults which will overtake one.—Gal. 6:1.

III. Which church? That one which stands persecution for Christ's sake.—Rev. 2:10.
A. As a means of spiritual blessing.—Isaiah 27:3.
B. For Christian companionship and associations.—Mal. 3:16.
C. To know the blessedness of communion with Jesus Christ.—Ps. 55:14.

IV. Which church? The one that exalts the name of Jesus Christ.—Rev. 2:13.
A. As an evidence of what one is.—Matt. 5:13, 14.
B. For the helpful watch-care of a pastor.—Acts 20:26.
C. To be most helpful to other Christians.—1 Cor. 12:25.

V. Which church? The one that is aggressive in good works.—Rev. 2:19.
A. As an expression of definite decision.—Ps. 84:10.
B. For the joys that come from worship.—Ps. 122:1.
C. To be separate from the world's pleasure.—Ps. 137:3-5.

VI. Which church? Not the one which is one in name only.—Rev. 3:1.
A. As a token that one belongs to God.—1 Tim. 2:15.
B. For the sake of making a success of the Christian life.—Ps. 92:13.
C. To be safe, by living up to her teachings.—Matt. 16:18.

VII. Which church? The one that improves her God-given opportunities.—Rev. 3:8.
A. As through her you were led to Christ.—Ps. 87:5-7.
B. For God is doing great things for her.—Ps. 51:18.
C. To observe the sacraments Jesus enjoined.—1 Cor. 11:16-26.

Which church? Not the one which is indifferent to her mission.—Rev. 3:15.

"BLISS OR DESPAIR,"—WHICH?

Choose you this day whom ye will serve.—Josh. 4:15.

Joshua, the servant of God and leader of His people, is about to pass to his eternal reward. Before going, however, standing as it were on the brink of the Jordan of death, he gives to the nation he had so faithfully served his final command saying: *"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve—whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell. But as for me and my house, we will serve the Lord."*—Joshua 24:15.

Let us now consider the choice made and urged by this servant of God in its application to ourselves.

I. **To-day, as when the prophet uttered the words of the text, it is a choice between two masters.**
Between the Christ possessing all loveliness and Satan possessing all hatefulness; between Christ the Saviour Acts 5:31 and Satan the destroyer 1 Peter 5:8.

II. **It is a choice between two deaths.**
Between the death of the righteous and the death of the wicked; between a death of bliss Ps. 116:15 and a death of despair John 8:21.

III. **It is a choice between two resurrections.**
The first, a resurrection unto everlasting life; the second, a resurrection unto shame and everlasting contempt.—Dan. 12:2.

IV. **It is a choice between two positions at the judgment.**
Between the right hand and the left hand of the Judge Matt. 25:32, 33. If on the right, to hear the words, Come ye blessed Matt. 25:34; if on the left, to hear the words, Depart ye cursed Matt. 25:41.

V. **It is a choice between two eternal destinies.**
Between an eternal destiny with Christ and His people in heaven and an eternal destiny with Satan and his emissaries in hell. "And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. 25:46.

Eternity-bound traveler, have you made this great choice? If not, I plead with you do not delay, but make it now. Choose Christ and live forever.

THE DISCIPLE WHOM JESUS LOVED

John 13.23.

I. **The place.**
- A. Given to Christ by the Father.—John 1:18.
- B. Where lambs are carried.—Isa. 40:11.
- C. Place of instruction.—John 13:24, 25.
- D. Protection and rest.—Luke 16:22.

II. **The man for the place.**
- A. John was a disciple.—John 13:23.
- B. He was humble; never mentions his name.—John 13:23, 25.
- C. He kept close to the cross.—John 19:26.
- D. Friends committed to him.—John 19:27.
- E. Strong faith in times of unbelief.—John 20:8.
- F. Knew his Lord at a glance.—John 21:4-7.
- G. Followed.—John 21:20.

H. Testified.—John 21:24.
I. Testimony believed.—John 21:20, 21.

This is the position for each of us. Strive after character; avoid Peter's mistake. Do not question, but follow.

WHO IS ON THE LORD'S SIDE?

"Then Moses stood in the gate of the camp and said, Who is on the Lord's side?" Ex. 32:26.

I. Who may be Said to be on the Lord's Side?
A. Those who have come out of the world, and are separate.
B. Those who exert themselves with peculiar resolution for the support of his cause and kingdom.

II. Why we Should All be on the Lord's Side.
A. Because it is the side of justice and truth.
B. Consider whose side you are on, if not on the Lord's side.
C. In how many instances God has appeared to you.
D. The cause of God shall be assuredly victorious.

III. Application.
A. How dreadful the condition of those who oppose the cause of God.
B. We have great reason to be humbled before God that we have no more zeal in his cause.
C. Let us all seriously consider what we can do for the support and advancement of this glorious cause.

PREPARATION FOR A GREAT MEETING

"Prepare to meet thy God."—Matt. 4:12.

I. The gospel gives fair warning.
II. The meeting with God is inevitable.
III. The time of that meeting is uncertain.
IV. Sinful man must make some preparation for that meeting.
V. The only possible preparation.—Acts. 16:31.

THE ARK A TYPE OF CHRIST

I. When the ark was provided death threatened all.
Gen. 6:5-7; Rom. 5:12; Eccl. 7:20; Gen. 6:5-7; Rom. 3:23; Ezek. 18:4.

II. It was a God-provided refuge.
Gen. 6:13, 14; John 3:16; 1 John 4:10.

III. It was the only refuge.
Gen. 6:17, 18; Acts 4:12; John 14:6.

IV. It was an absolutely safe refuge.
Gen. 7:10-16; John 3:15-18; John 10:28-30; John 6:47.

V. All who entered were saved.
Gen. 8:15-20; John 5:24; 1 Cor. 15:22; John 6:40.

VI. All who remained outside perished.
Gen. 7:21-23; John 3:36; John 5:40; 1 John 5:12.

VII. There came a time when it was too late to enter.
Gen. 7:16; Matt. 25:10; Luke 13:25-28; Prov. 1:24-28.

PRISONERS OF HOPE

Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee.—Zech. 9:12.

Christ is the stronghold; He is the King spoken of in verse 9; He is a strong tower, the righteous flee to Him and are safe.

I. The persons addressed.
- A. Not rebel angels.
- B. Not lost souls.
- C. Not those who have passed the line of probation.
- D. Not Christians.
- E. But unbelievers under the gospel.

II. Prisoners of hope.
- A. Prisoners, bound with fetters of ignorance, evil habits and unbelief. Christ came *"to proclaim liberty to the captives, and the opening of the prison to them that are bound."*—Isa. 61:1. See also John 8:31-36.
- B. Of hope, because
  1. Christ is still the Mediator.
  2. The Holy Spirit is still in the world.
  3. Prayer is still offered for you.
  4. The gospel is still preached to you.
  5. The means of grace are still in use.
  6. Your heart is still capable of feeling.

III. A wonderful promise.

A. *"Even to-day I declare."* God is waiting to be gracious now—*"even to-day." "To-day, if ye hear his voice, harden not your heart." "This is the day of salvation, and now is the accepted time."*

B. *"I will render double."* The realization of the Christian's hope—of salvation, of heaven—*"The half has never yet been told."*

IV. Enforce the exhortation—"Turn you."

A. God commands it.

B. Safety requires it.

C. There will be a turning. God will turn; Jesus will turn; the Holy Spirit will turn; Christians will turn.

THE THREE LOOKS

Isa. 45:22.

There are three great facts in redemption, namely atonement, advocacy, and advent; and there are three looks corresponding to these three facts.

I. There is the backward look.

"Look unto me and be ye saved all ye ends of the earth" Isa. 45:22. The eye is first carried back to the cross and to Christ's finished work thereon accomplished.

There is life for a look at the Crucified One;
There is life at this moment for thee.

II. There is the upward look.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" Heb. 12:2. There He is in the place of advocacy, who was before in the place of atonement. Better for the present that He should be there than here. The lawyer must be in court if he would conduct the suit of his client; and therefore Christ has gone *"to appear in the presence of God for us."*

III. There is the onward look.

"Looking for that blessed hope and the glorious appearing of the great and blessed God, and our Saviour Jesus Christ" Titus 2:13. This is the true expectation of the believer who waits for the full salvation. Our Lord compares Himself to a nobleman gone into a far country to receive for Himself a kingdom and return. It is for us to wait for that return, that we may share that kingdom with Him.

SIGNS OF THE LORD'S NEAR COMING

When ye see these things come to pass, know ye that the kingdom of God is nigh at hand.—Luke 21:31.

The following are some of the prophetic signs of the near approach of the Lord's coming.

I. Physical signs.
The powers of heaven will be shaken, the sun and moon be clouded, and the earth shaken with earthquakes and distressed with famines, as nature has usually been convulsed in connection with moral catastrophes.—Luke 21:25; Mark 13:8; Acts 2:19, 20.

II. Intellectual signs.
The inventions of genius will give rapid transit and increase of knowledge. Scoffing scientists will assert the "uniformity of nature," and deny His coming, while evil servants will postpone it in their heart's desire Dan. 12:4; 2 Peter 3:3, 4; Matt. 24:48.

III. Commercial signs.
Marts of trade and business will be filled with the intense frenzy of worldliness; men will be overwhelmed with the cares of the world, and great Babylon shall be in her glory.—Luke 17:28-30; 21:34, 35; Rev. 18:11-13.

IV. Political signs.
There will be great national distress and fear for things coming on the earth, but a delusive peace and safety with reference to any judgment from God, and anger at the final publication of the gospel.—Luke 21:25, 26; 1 Thess. 5:1-13; Rev. 11:18.

THE DOOR TO THE SHEEPFOLD

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.—John 10:9.

I. "I am the door."
The simplicity of the gospel: entering an open door.

II. "I am the door."
The exclusiveness of the gospel: there is but one door of salvation.

III. "By me, if any man enter in."
The inclusiveness of the gospel: "any" man.

IV. "He shall be saved."
The certainty of the gospel: the divine "shall."

V. "And shall go in and out."

The liberty of the gospel: it is no prison door.

VI. **"And find pasture."**
The gospel provides nourishment and rest.

EIGHT REASONS WHY THE BIBLE IS INSPIRED

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be thoroughly furnished unto all good works.—2 Tim. 3:16, 17.

I. **Because of the men who wrote it** Gal. 1:11, 12.
The character of the men has never been attacked. Nineteen hundred and sixty times are the words, *"Thus saith the Lord God,"* used in the Old Testament.

II. **Because of the unique character of the book.**
Differs from all others. Sixty-nine books. Thirty-eight writers, covering a period of fifteen hundred years. yet closely connected with harmony prevailing.

III. **Fulfillment of every prophecy, concerning cities, nations, countries.**
Prophecies concerning Christ. Isaiah tells the story six hundred years before His birth.

IV. **Testimony of its enemies.**
From very beginning its enemies are forced to speak words in its favor. Ingersoll said of Christ's sufferings: "They are wonderful! wonderful!"

V. **Testimony of science.**
Scientists claimed that Job was mistaken when he stated there were vacancies in the heavens, but the telescope of Lick observatory told the story and Job stood the greatest scientist of them all. Over thirty thousand tablets discovered in the East by archaeologists, bear great testimony to the inspiration of the Bible.

VI. **Power it exerts in the world to-day—in individuals and nations.**
Influence on literature. Huxley said it is the key to the success of all true education.

VII. **Testimony of sociology.**
Did you ever hear a man say, I was a drunkard, a thief, a vagabond who read any of our secular writings and was made whole?" No, and you won't.

VIII. **Because of its durability.**
Roman emperors tried for three hundred years to destroy it, but failed.

AT EASE IN ZION

"Woe to them that are at ease in Zion." Amos 6:1.

Zion originally was the name of one of the hills upon which Jerusalem was built, and gradually came to signify the city itself, and then, in the course of time, to designate the church of God.

I. Consider Who the Persons are that may be Said to be in Zion.

A. All who dwell in Christian lands. The text refers to those who dwelt in Jerusalem.

B. But more particularly those who have made a profession of faith in Christ. They are in a special sense in Zion.

II. Consider Who They are that may be Said to be at Ease in Zion.

A. Every unconverted soul that is not anxious about salvation; living in carnal security, and without hope in the world.

Thank God, this does not rest on all who have not a conscious trust in the Redeemer. God has never said, "Woe to that man who is troubled about his soul; who mourns his sins," but, *"Woe to that man who is at ease in Zion."*

B. Those Christian parents who are not concerned about the salvation of their children.

C. Those professing Christians who can, but do not regularly hear the preached word; who spend the sacred hours of the Sabbath for earthly gain or pleasure.

D. Those professors of religion who can be content to be absent from the meetings of God's people for prayer when it is manifestly in their power to be present.

E. Those who are not concerned about the cause of Christ in their own church and neighborhood. Should we not be concerned about the fewness of conversions? Should we not be concerned about the decline of church attendance in many places? Dr. Goodwin affirms that only about one third of the membership of Chicago churches attend preaching regularly. What an awful example to the world! Should we not be concerned at the increase of infidelity? Fathers and mothers, what are your children to be—Christians or infidels?

F. Now, we claim that Christians are largely responsible for this condition of things. Take conversions. *"When Zion travailed, she brough forth."* There are usually as many anxious seekers in a congregation as there are anxious Christians. When we are as anxious for souls as for dollars; when we rest not day nor night, and give God no rest,—then, and not till then, shall sinners be converted to God, and *"he will establish, and make Jerusalem a joy and a praise in the earth."*

G. Take church attendance. When God's professed people attend

church regularly, then perhaps the world will—perhaps our children will. Have we any reason to expect they will till then?

III. Consider the Solemn and Awful Import of that Word—"Woe!" How can we dwell upon it? How can we describe it? O, the solemnity of eternal things! O, the terribleness of the wrath of an offended God! *"He that knoweth his Master's will,"* knoweth it, mark you,—*"and doeth it not,* shall be beaten with many stripes." *"Curse ye Meroz yea, saith the angel of the Lord, Curse ye bitterly because she came not up to the help of the Lord against the mighty."*

THE VALUE OF A MAN

When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him?—Psalm 8:3, 4.

I. The sun is 92,700,000 miles from our earth. To simply count a million you would have to count steadily three days and nights. You must count thus steadily almost three hundred days and nights before you could count even the number of miles separating the sun from the earth.

A. If the sun were cut up into a million pieces, each millionth part would be in bulk considerably larger than our earth. The sun rays out into space, light and heat in all directions. And our earth—though all the mighty processes going on in it are utterly dependent on the sun—catches, of that light and heat, but the two-billionth part.

B. And yet, so vast are the heavens which God has builded that if our sun and our earth, with all our earth contains, were to vanish instantly, the effect upon the universe would be but as the ceasing of the tiniest star.

II. Well may we take up the exclamation of the Psalmist: *"When I consider thy heavens, what is man that thou art mindful of him!"*

A. Yet God is mindful of him. Tiny and apparently insignificant as man seems, he yet possesses an unutterable value.

B. Behold the value of a man, as that value is disclosed in the teachings of our Lord and Saviour. I am indebted for suggestions in this direction to a recent volume on "The Theology of the New Testament," by Professor Stevens, of the Yale University.

III. Think! A man is of value because, according to the teachings of Jesus, he is the subject of the minutest divine care. Read Luke 12:6-8.

IV. This is the Scripture of the "odd sparrow."

A. And the sparrow of Palestine was the same chattering, impudent, intrusive, rapidly multiplying sparrow that—imported, unfortunately, from England—now annoys us and drives away from their usual haunts so many of our sweet songsters.

B. The sparrows were so cheap, and of such slight value for food, two farthings could buy four of them, with the odd one thrown in. But not even the odd sparrow does God forget.

V. Surely, then, not a man—of more value than multitudes of them.

A. Think again: According to the teachings of Jesus, a man is of value because divine institutions are for him. A man is not for divine institutions; such institutions are for the man. This is true even of the Sabbath. Read Mark 2:27.

B. Think again: According to the teachings of Jesus, a man is of value because even the most inconsiderable persons possess preciousness in God's sight. Take little children. Read Matt. 18:1-7.

C. Think again: According to the teachings of Jesus, a man is of value because even the worst sinner holds value in God's sight. Read Luke 15:1-7.

See also the penitent thief Luke 23:34-43

D. Think again: According to the teachings of Jesus, a man is of value because he is immortal. Read Mark 12:26, 27.

A NEW CREATURE

Therefore if any man be in Christ, he is a new creature. 2 Cor. 5:17.

It is very important to understand what we are as Christians, not merely what we ought to be, or what we will be, but what we are. Our text declares what every Christian is. *"If any man,"* no matter who, is a Christian, "he is a new creature."

I. He is new in his relations to God.

A. New in his relation to the law of God. *"He that believeth not is condemned already."* John 3:18. *"There is therefore now no condemnation to them who are in Christ Jesus."* Rom. 8:1. The convict is pardoned, and becomes a new man in relation to the law.

B. New in relation to the government of God. *"Aliens from the commonwealth of Israel"* have become *"no more strangers and*

foreigners, but fellow-citizens with the saints." Eph. 2:12, 19.

When the foreigner becomes naturalized, he becomes a new man in relation to our government. The alien becomes a citizen.

C. New in relation to the family of God. Every Christian is *"of the household of faith." "We have received the Spirit of adoption whereby we cry, Abba, Father."* Freemen, citizens, sons! New in Christ Jesus!

II. If any man be in Christ he is new in his relations to his fellow-man. He comes at once into a new relation both to the church and to the world. The old standing is entirely changed.

A. A new man in responsibility. *"Now, then, we are ambassadors for Christ." "He hath committed unto us the word of reconciliation."* 2 Cor. 5:19, 20.

B. New in opportunity. Before the Christian is an open door. He can minister to sinning, suffering, sorrowing humanity. Immeasurable opportunity!

III. If any man be in Christ, he is a new creature in his experience. Not that he will dwell continually upon the mountain top. He will still have struggles and disappointments. But a new factor has come into his life that touches and modifies every experience. *"Old things have passed away."*

A. There is an abiding consciousness of security.

B. The Christian is blessed in the thought that he is on the right side. He may not be a very good soldier, but he knows he is on the right side.

C. Hope is a precious element in this new experience, and—

D. Communion with God refreshes the soul. The whole range of experience is touched by the indwelling Christ.

IV. If any man be in Christ, he is a new creature at the center of his being. *"There is a new creation"* (margin, R. V.). *"Ye must be born again," "partakers of the divine nature."* The word *"renewal"* is fittingly used, made new,—not a changed heart, but *"a new heart."* Eze. 36:26. *"Born of the Spirit."*

A. This new life may be repressed and undeveloped, but if any man be in Christ, the new life has been begotten in his soul.

B. This is fundamental—*"Except a man be born again* [*or anew*] *he cannot see the kingdom of God."*

What a wonderful newness is ours! Seeing these things are so what manner of men ought we to be? And surely when any one unsaved comes to see what a Christian really is, he must desire to have these blessings, to be a new creature. The door is open. Enter by faith into the riches of grace in Christ Jesus, and all shall be thine.

THE WAY TO HEAVEN

And an highway shall be there.—Isa. 35:8.

Mohammed taught that the *"way"* to heaven was a very narrow bridge, the breadth of it being less than the thread of a famished spider. The person of great virtue passes over it with the speed of lightning; others with the speed of a horse at full gallop; others, still slower on account of the weight of their sins; and many fall down from this bridge into the pit below.

Our Saviour also teaches that the *"way"* to heaven is exceedingly narrow, and few there be that find it.

I. It is called a "highway"
by the Old Testament prophet. The road to heaven is the King's highway, established by his authority, and for the use of the people.

II. It is a "plain way,"
although many think the contrary. *"Way-faring men, though fools, shall not err therein."*—Isa. 35:8.

III. It is a "safe way"
—the only safe way. *"No lions shall be there, nor any ravenous beast."*—Isa. 35:9.

They who keep close to God are perfectly safe. *"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty"* Ps. 91:1. *"And who shall harm you if you be followers of that which is good?"*—1 Peter 3:13.

IV. It is a "holy way."
"It shall be called the way of holiness."—Isa. 35:8.

The Holy One of Israel constructed it; it leads to a holy place—heaven; none but holy persons walk in it; it is cast up for the ransomed of the Lord to walk in. Are you walking in this way?

PETER'S FALL

And the Lord said, Simon, Simon, behold, Satan hath desired you, that he may sift you as wheat.—Luke 22:31.

Note the successive steps by which Peter was led into the awful sin of denying his Lord and Saviour.

I. Self-confidence.
"Peter said unto him, Although all shall be offended, yet will not I." *"Let him that thinketh he standeth take heed lest he fall."*—1 Cor. 10:12.

II. Neglect of prayer.
Jesus had warned Peter that he was to be severely tested by his great enemy, and He had told His disciples to fortify their souls by prayer, *"Watch ye, and pray lest ye enter into temptation."*—38th verse.

III. Indecision.
"And Peter followed him afar off" (verse 54). decisive stand is half the battle. Let friends and foes alike know what you are. *"As for me and my house we will serve the Lord."*

IV. Evil companionship.
"But Peter followed him afar off, unto the high priest's palace, and went in and sat with the servants."—Matt. 26:58.

V. Fear of man.
"Now Peter sat, and a damsel said unto him, Thou also wast with Jesus of Galilee. But he denied, saying, I know not what thou sayest."—Matt. 26:69.

"And when he was gone out into the porch another maid saw him, and said, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man."—Matt. 26:71.

"And after awhile they that stood by said to Peter, Surely thou also art one of them; for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man."—Matt. 26:74.

ARISE, SHINE!

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.—Isaiah 60:1.

Theme: Christ arises and shines upon souls, in order that they may arise and shine.

I. By nature men are in a state of darkness.
"Darkness covered the earth." When Christ arises upon a soul, He finds it in utter darkness.

A. He does not know himself. A man in the dark cannot see himself.

B. He shrinks from the light. A person who has been long in a dark dungeon, cannot bear the light. *"Men love darkness rather than light."*

C. A natural man gropes after salvation. A man in the dark gropes like one blind. If he wants to find a door he feels for it. The natural man gropes for salvation—he is in darkness Isa. 59:10.

D. They know not at what they shall stumble. A man in the dark does not know what he may come against. His next step may be over a precipice. So it is with Christless souls.

II. Learn how a sould is brought into light and peace.
"The Lord shall arise upon thee."

A. It is by Christ rising upon the soul. The image is taken from the rising of the sun. When the sun rises, then all is light; so when Christ rises on the soul then all is light.

B. Christ's glory is put upon the soul. *"His glory shall be seen upon thee."* It has been discovered that color is nothing in the object, but is all thrown upon it by the sun, and reflected back again.

C. The beautiful colors with which the world is adorned all proceed from the sun. His glory is seen upon the earth.

III. The command to all in Christ. "Arise and shine."

A. There never was a man saved for himself. God never yet made a Christian to be a selfish being. *"Ye are the salt of the earth."* But salt is not for itself, it is to be used. *"A city set on a hill cannot be hid." "No man lighteth a candle, and putteth it under a bushel, but on a candlestick." "Arise, shine!"* Christians are to be like Christ.

B. Be like the sun which shineth every day. Wherever he goes he carries light; so do you.

C. Shine with Christ's light. The moon rises and shines, but not with her own light—she gathers all from the sun.

D. Make it the business of your life to shine. The sun was made to give light, and so was the moon, and so were Christians. *"Arise, shine!"*

WHY DO YOU WAIT?

And now, Lord, what wait I for? My hope is in thee.—Ps. 89:7.

I. You do not wait because you are safe while you wait.

A. You are condemned already.—John 3:17.

B. The tenure of life is uncertain.

C. Your character may at any time become fixed in unbelief and love of sin.

II. You do not wait because delay makes the decision easier.

PRAYER FOR DELIVERANCE FROM THE SOCIETY OF THE WICKED.

"Gather not my soul with sinners, nor my life with bloody men." Ps. 26:9.

The convincing proof of a man's regeneration is his detestation of sin, and his shunning the company of the wicked.

I. The Ground of the Psalmist's Plea.

This is given in the preceding verse. He declares before God,—

A. That he trusted in him verse 1; that is, he had faith in God, and this faith was active.

B. It produced integrity—that is, holy, upright conduct.

C. He invoked divine investigation of his conduct. Verse 2.

D. He delighted in the divine loving-kindness as the source of his felicity. Verse 3.

E. He avoided evil associations, nay, hated the congregations of evil doers. Verses 6-8.

Therefore, in consideration of his dependence on God alone for salvation as evidenced in his life, he beseeches God, saying, *"Gather not my soul."*

II. The Import of his Prayer.

It implies,—

A. A belief in the immortality of the soul. The body must perish, but *"the spirit"* shall return unto God who gave it. That which is immortal must be of infinite value, consequently—

B. He is more concerned about the soul than the body. Jesus said, *"Fear not them that kill the body."*

C. A conviction that the souls of all men will be gathered into eternity, and that the righteous and wicked will be gathered into separate states of existence.

D. A conviction that God might justly gather the soul with sinners. *"If thou Lord, should mark iniquity, O Lord, who should stand?"*

E. That unless God undertook for him, he would be gathered with sinners.

III. The Reasons for his Peculiar Dread of Being Thus Gathered.

A. On account of their character—*"Sinners and bloody men."* The world is full of such men now. There is nothing in reason or in nature to suggest that death will produce any change in them for the better. On the contrary, their passions will be left largely unchecked and unrestrained.

B. How many things tend to hold a man in check in a sinful course while on earth; such as conscience, family ties, the love of respectability, the laws of the land, the influences of the gospel. But all these will be removed in the world to come.

C. On account of their awful doom. *"The wicked shall be turned into hell with all the nations that forget God."* Their doom will be an awful display of God's power and justice. Paul says, *"God will show forth his wrath, and make his power known in the vessels of wrath fitted for destruction."*

D. This prayer is prompted by the hope which anticipates the joys of the redeemed, *"O gather me to thy presence where there is fullness of joy, and to thy right hand where there are pleasures forevermore."*

CONFESSION ESSENTIAL

"Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God" Luke 12:8.

We are in danger just now from a very bad definition of Christianity. The disposition to eliminate divinely imposed duties by naming them "non-essentials" threatens to so far emasculate our religion as to leave it little else than a free ticket to heaven.

Jesus Christ did not deal in "non-essentials." What he plainly commands, the true Christian heart does not question. To ask, "Can't I get into heaven without confessing Christ?" is to admit the cowardice that would climb up by some other way than that of Scripture. The soul that really loves Christ, would find silence about that affection, a continual sorrow.

I. A Reasonable Requirement.

There is in this text a reasonable requirement. It is like Jesus Christ to ask men to do what they ought to do without the asking.

A. To Confess the Truth; namely, that Jesus Saves.—No man has any moral or legal right to withhold a fact that would effect the public good.
   1. Civil courts demand of witnesses "the truth, and the whole truth."
   2. Medical colleges graduate their students under a promise to make known any discovery in "materia medica" that would bless mankind.
   3. Great explorers, scientists, and philosophers have felt under moral obligation to make known their discoveries.
   4. Witness Columbus, Galileo, and Bacon.
   5. Shall Andrew be silent, then, about his greater discovery so long as Peter is in ignorance of Christ's advent? No such another blessed truth as this was ever announced,—*"We have found the Messias."*

B. The Demand is Reasonable, Because the Profession is Natural.—Nothing is so apt to open a man's lips as the discovery of some great good.

1. It was so dangerous in Jesus' day to confess him that he advised silence on the part of some whom he had healed.
2. But joyful nature despised counsel and discretion and "published it the more." Silence would have seemed "the sin of sins" to the man healed at the beautiful gate.

C. Nothing Short of such a Profession Sufficiently Honors Christ.—Love delights to honor its object!
1. The brother who never speaks a sweet sister's name is unworthy her pure affection.
2. A husband who keeps an unbroken silence about his wife is almost ready to enter the divorce courts.
3. Nine of the ten lepers Jesus healed hurt the Saviour's heart because they came not back to give glory to God. His question, *"But where are the nine?"* is pathetic in the extreme! Shall he feel it less if the soul, healed of the leprosy of sin, skulks away in silence?

II. A Necessary and Essential Act.

This confession of Christ is also a necessary and essential act.

A. It is Essential to One's own Safety.—The saved soul is not yet a sanctified spirit. There is many an enemy between the cross and the crown.
1. Sam Small would most certainly have returned to his cups on the morning after the gospel had reached his heart, but for the profession he had made in the public square of Atlanta on the evening before.
2. Jesus knew how to prevent devils from a repossession of their subject, and so he said to the dispossessed Gadarene, *"Go home to thy friends, and tell them how great things the Lord hath done for thee."*

B. Again, such a Profession is Essential to Christian Influence.—There may be secret disciples who shall slip into heaven by the hardest; but they will enter empty handed. Secret disciples are not soul-winners.
1. It is not recorded of any Nicodemus, *"He findeth first his own brother...and brought him to Jesus."* Secret disciples often instruct in Sunday-school.
2. A soul is seldom saved out of their classes. You can't send souls to the Saviour. You must do as Philip did,—go first yourself, and then say to the Nathaniels, *"Come and see."*

C. This Profession is Necessary to the Organized Life of our Lord's Religion.—Secret discipleship is the nihilism of churchianity. If one has a right to be a secret disciple, then all have.
1. In that case what of the church—the bride—with all her blessed moral, educational, missionary and evangelistic enterprizes and potencies?

2. Satan and his emissaries are not much annoyed by that discipleship which knows no organization of forces, and undertakes nothing in the name of Christ. Such Christianity would never molest one devil's den, nor send the gospel to one perishing pagan.

III. An Absolute Demand.

Jesus' demand in this matter is absolute. He does not mince his words.

A. The Language is Definite.—Ingersoll in discussing the subject of sects, has said, "It is to be regretted that your Deity did not express himself more clearly" in doctrinal matters. The doughty Colonel will hardly excuse himself from a public profession of Christ on the plea that "God's demand was indefinite." Until language shall cease to convey thought, we will be in little doubt as to the meaning of this scripture.

B. The Demand is Strengthened by Repetition.—See Matt. 10:28-38; Mark 8:38; and Rom. 10:8-11. A profound sensation was produced in the noon-day meeting in Boston when a small Norwegian boy rose, and despite his fright, faltered out, "If I tell the world about Jesus, then Jesus will tell the Father about me."

C. The Demand is Unconditional.—Christ knew it was a test of love, and so left it as an absolute requirement. He suggested no exceptions. He doubtless reckoned it not unreasonable to ask the subjects of his grace to profess him before their fellows! If, with all your vocal organs in perfect order, you cannot speak for him who labored, suffered, dared, and died for you, you would better decide you don't know him, and seek his love.

EXCELLENCY OF GOD'S LOVING-KINDNESS

"How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings."—PSALM 36

True religion consists in knowing God—loving God—enjoying God—praising God. How all these traits are exhibited in the character of the psalmist—How adapted to guide, cheer, and strengthen the godly in all generations.

I. The pious exclamation. *"How excellent," "Loving-kindness"* God's kindness, flowing from love.

A. One the source of the other—God is love. This is his essential nature, pure unmixed goodness. Thou art good and thou doest good.

B. Now this is evidenced in the kindness of God towards us. It is seen in the world we inhabit. The earth is full of the kindness. In the government of God, all is governed by the laws of righteous goodness. Especially in the world's redemption, Titus 3.

C. Also in the gracious dealings of God with his people in their conversion, regeneration, sanctification, comfort, &c. But the excellency of the loving-kindness of God is the subject of the

1. In its infinitude—passeth knowledge.
2. In its freeness—pure grace.
3. In its superior and present sweetness.
4. In its unchangeableness.
5. In its perpetuity.

II. The inference drawn from it. *"Therefore the children of men,"* That is the pious of mankind. Many are godless, careless,— *"They that know thy name."*

A. Their peril is supposed. Danger from men, fallen spirits, storms and tempests.

B. God is their refuge. Shadow of thy wings—figure of the hen, or perhaps the wings of the cherubim, which covered the mercy-seat. How secure!

C. Confidence and trust are expressed. Fly to God—dwell in God—the name of God. In temptation, affliction, death.

- How God should be adored and loved.
- Our happy privilege.—Invites,
- Sinners to come to it.

THE GRACIOUS END OF CHRIST'S MISSION INTO OUR WORLD.

"For the Son of Man is come to seek and to save that which was lost."— LUKE 9:10.

The mission of Jesus to our world was associated with astounding wonders and inexplicable mysteries. Never in any respect was there any thing like it. Warriors have visited countries, but their footsteps have been marked with blood, and their career with misery and death; travellers have explored distant regions, but their object has been to discover the wonders of nature, or monuments of art; philanthropists have occasionally gone forth on errands of humanity and mercy, and have given of their profusion to the sons and daughters of misery; but Jesus, the blessed Messiah, came into our world to bear the fetters, to submit to the shame, and to endure death for a race of guilty rebels, and by sufferings, concentrated in his own person, what they deserved, to seek and to save that which was lost. Let us briefly advert,

I. **To the distinguished personage referred to.** *"The Son of Man."* And here we are led to consider the incarnation of the Son of God. Jesus is often described as the Son of God, Lord of Glory, But as Mediator, it behoved him to assume the nature of man; and thus it is written, *"God sent forth his Son,"* not in his essential and glorious form, but *"made of a woman,"* Hence he took upon himself not the nature of angels, but was of the seed of Abraham. Several reasons why Jesus became the Son of man.

A. As Mediator, he must be interested in both parties. Hence he was God with God, and man with man.

B. That he might suffer and die for man. The divine nature could not suffer.

C. That as kinsman, he might have right to present himself a ransom, Here the same nature suffers that had sinned, and was condemned.

D. That he might be an example to his people. Enduring their infirmities; living, with the same nature, in the same world.

E. That he might sympathize with them as their great and tender High Priest, in heaven.

II. **Notice the embassy of the Son of Man.** *"The Son of Man came."* Three questions will elucidate this:—

A. From whence did he come? He came from heaven, the palace-royal of Jehovah; from the throne of the Father; the glory of the celestial state. He had ever been with the Father; was as one brought up with him; by him had all things been created, He was the first-begotten of God—the first-born of every creature—the delight and fellow of the Father—the righteous Lord, and heir of all things; he came from the heaven of heavens.

B. Where did the Son of Man come to? He came to this fallen, benighted, and miserable world; a world in a state of sinful revolt, misery, and death. What condescension! What grace! How he abased himself. He made his footstool his dwelling-place; he came not on a transitory visit, but to be a citizen of it; to live in it for more than thirty years.

C. In what manner did he come? Not with regal pomp; not with a train of celestial attendants; not in grandeur; not to dwell in its palaces. A poor village with his birth-place; a poor virgin his mother; a stable his first residence. He took upon him the form of a servant; he came not to be waited upon, and ministered unto, but to be the servant of servants.

III. **The great end of the Saviour's advent.** *"He came to seek,"* Now, here is a distinct reference to the state of the human family. *"Lost."* Not in the absolute sense; not irrevocably. Some emblems may assist us here.

A. Look at that sheep which has left the fold. It is straying on the dark

and distant mountains, exposed to every beast of prey. Such was our state. *"All we like sheep,"* We never should have returned; we should have wandered on, in endless mazes lost.

B. Look at the mariner. His vessel has driven against the hidden shoal—has become a total wreck; he has escaped to the summit of a barren rock. Is he not lost? He cannot long survive—cannot recross the trackless deep. Such the state of man.

C. Look at that sickly, wretched being. The leprosy has spread its desolating foulness through the whole system; no remedy, the disease is deepening and spreading. Is he not lost? So man became defiled. *"From the crown of the head,".*

D. Look at that malefactor. He has committed some capital offence—has been tried, convicted, condemned. Is he not lost? He is in the eye of the law a dead man.

1. So sin had involved us in guilt, and brought us under condemnation; the black curse of eternal death hovered over our miserable world. Thus, brethren, we were lost.
2. Now, the end of Christ's mission was to seek and to save that which was lost. As the kind shepherd, he followed the straying sheep. He traversed the dreary mountains, and prepared a fold for his straying flock; he visited the desolate mariner on the rock, and brought close to him the life-boat of salvation, and freely offered to conduct him to the regions of bliss, and shores of immortality; he came to our hospital world, and brought a balm—the balm of health and life—to heal the leper, he came to the condemned prisoner—took his place—bore his doom—died in his stead—suffered the just for the unjust.

Herein we see the condition of all men by nature. A condition from which the grace of God hath provided deliverance. Are you found of Christ? Restored—saved. The incorrigible wanderer will be lost forever. Now urge the acceptance of Christ upon all present.

Jabez Burns

CHRIST THE LIGHT OF THE WORLD

"I am the light of the world."—JOHN 8:12

Of all the material creatures which God has made, light is the fairest and most striking emblem of himself. God is light—the Father of lights, and in him is no darkness at all. Light is also one of the metaphorical titles of the Redeemer, and with John it was a favourite comparison. In him *"as the Word,"* or Logos, *"was life, and the life was the light of men."* Jesus also adopts the same expression in reference to himself, *"I am the light of the*

world." The emblem is exceedingly appropriate on account of the purity of light, on account of the joy which it diffuses, but chiefly as it is the source of manifestation. By it all things are discerned; without it, yet having the organs of sight, we perceive nothing. Jesus is the great Sun of the universe—the fountain of light and life. We observe, then, that light is the emblem of life; and,

I. **He is the light of being to all his creatures.** Light is the symbol of life—darkness of death. The state of things before his creative power was exerted was dark and void, and light was the first creature he spake into being. It is probable that the light of existence is as extensive as the universe—that every where living beings exist. Throughout all his animated works, he is the light. He gave life to every thing, and he holds the life of every creature in his hands. In him all things live and move; the glow-worm and the man, the insect and the angel, the imperceptible animalcule and the seraph. Light is the emblem of knowledge, and,

II. **He is the light of intelligence to all rational beings.** He has given each the instinct or reason best fitted to its nature. He has endowed the mind of man with all its lofty powers; with understanding, judgment, memory,and all the capacities with which it is ennobled. The still greater, clearer, and more elevated powers of angels are all conferred by him. Light is the emblem of joy and gladness, and,

III. **He is the light of the gospel.** As a revelation of God's mind; it is called the glorious gospel of the blessed God, because it is irradiated by the beams of the Son of God. He brought life and immortality to light. Take Christ away, and we have no gospel. What was the condition of the world when Christ was not known? Dark! dark! Darkness covered the earth, and gross darkness the minds of the people; so dark that neither philosophy, nor science, nor literature could remove it. In this benighted condition, man could obtain no certain knowledge.

A. As to the true God. Hence the whole scene of idolatry; hence the unnumbered deities. Every thing was appealed to, and worshipped by some as God; sun—moon—stars—the sea—rivers—the wind—fowls of the air—beasts—fishes—creeping things. Hence, too, idols formed of wood, and stone, and clay, Christ revealed the true and living God. *"No man hath seen God."* As the Father of mercies, and the fountain of compassion, tenderness, and love. The world was dark.

B. As to human sin and misery. And Christ made this manifest; and he presented himself in contrast to the world, a perfectly holy being; but, most of all, he showed how they could be pardoned and removed—how the guilty could be forgiven and delivered from it. So dark were mankind, that they had adopted cruel rites to obtain this. He presented the Father, and the returning prodigal; the publican;

himself as a sacrifice for sin. The world was dark.

C. As to the supreme good. Some had looked for this in pleasure, some in knowledge, Christ showed that it consisted in the enjoyment of the love of God; a right state of heart towards God and towards men; in one word, *"Love."* Dwelling in love, The world was dark,

D. As to futurity. The state of departed spirits he revealed. Heaven of bliss—hell of woe; eternal life, and eternal death; also as to the body, its resurrection by the mighty power of God. We observe, light is the emblem of hope, and.

IV. **Christ is the light of the Christian's character and expectations** *"God who commanded,"* He has opened their eyes, and now they see; he has given them day—the day of salvation; he is in them as their light. "The day star hath arisen in their hearts." Once darkness, now light. "He is our soul's bright morning star, And he our rising sun." Light is the medium of beauty, and,

V. **He is the light of the church.** The language of Isaiah may be applied to the church, *"Arise! shine,"* The church is not in darkness, but in light. The church is a city set upon a hill; all her light is from Christ. He is the sun—the centre of all her light and glory: he reflects his glory upon her; he bespangles her firmament with the stars of his right hand; he causes the spirit of light and comfort to dwell within her; and the course of his church is to be increasingly radiant and glorious, until the light of the moon be as the light of the sun, and the whole earth be filled with her glory. Light is the emblem of glory, and.

VI. **He is the light of heaven.** Rev. 21:23. On Tabor, the apostles were overwhelmed with his effulgent rays, but in heaven he shines forth infinitely brighter than the sun; illumines the celestial temple, so that there is no night there.

How many are in darkness. Of ignorance—sin—unbelief. Christ is the light of the world. Why tarry far off? Why remain children of night and darkness? Awake.

According to our fellowship with Christ will be the Christian's light. Nearness to Christ, and we have light, hope, joy, &c. Labour,

To bring others to the light. Every Christian should feel that,

Jabez Burns

REVERENCE CLAIMED FOR CHRIST.

"Having yet therefore one Son, his well beloved, he sent him also last unto them, saying, They will reverence my Son."—Mark 12:6.

Our subject relates immediately to the Jews, and their rejection and murder of the Messiah. It also directs our attention to God's judicial dealings with them as a nation, and the election of the Gentiles to their privileges and

blessings. The Saviour also here predicts, or rather applies an ancient prediction to himself; see verse 10, *"And have ye not read?"* Our present design is the consideration of the words of our text as they will properly apply to us. Observe, then,

I. The dignified character of Christ. *"God's well-beloved Son."* This representation presents Jesus to us,

A. In his divine nature. God's one Son. Angels are called sons of God; saints are the sons of God; but Jesus is God's one Son—a Son in a very different sense to angels or saints; for to which of the angels did he ever say, *"Thou art my Son,"* For when he bringeth in the first-begotten into the world, Heb. 1:5, Christ, as the Son of God, possesses a oneness of nature with the Father, "I and the Father are one. Whoso hath seen me hath seen the Father." He also possesses an equality of glory, &c. He thought it not robbery to be equal with God. He is over all, God blessed for evermore. His name, his power, his dignity, &c. are supremely pre-eminent. Observe, Christ is placed before us,

B. As the object of the Father's delight. *"His well-beloved."* It is written, *"The Father loveth the Son."* Thus did Isaiah prophecy, 42:1. At his baptism, God proclaimed his love when the heavens were opened, *"This is my beloved Son,"* This was repeated at his Transfiguration; see also in Christ's sacerdotal prayer, John 17:24.

II. The mission of Christ. *"He sent him also."* God had sent his prophets and ministering servants to teach, to warn, and reveal his will to his people; but, last of all, he sent his Son.

A. From whence? From his own bosom. *"No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him."* He enjoyed inexpressible glory and joy with the Father before the world was; but from heaven's dignity and bliss he was sent forth, and came down to us.

B. To whom was he sent? To a world of sinners. First of all, to his own; to the Jews, the seed of Abraham; to the house of Israel; but also with an express design for the benefit of the world.

C. For what was he sent? To be the Saviour of the world; to restore men to the favour, image, and enjoyment of God.

1. He came to destroy the works of the devil, and set up the kingdom of heaven on earth.
2. He was sent to illumine a dark world by the doctrines of the gospel.
3. To recover an alienated world by his power and grace.
4. To redeem an accursed world by his death upon the cross.
5. And to purify a polluted world by his spirit and blood. It was an embassy of pure, infinite, inconceivable love and grace.

III. The reverence God demands on behalf of his Son. He said, they

will reverence my Son, i.e. treat him with deference, with supreme respect; give him their obedience. Let us ascertain,

A. The manner in which this reverence should be evinced.
   1. By adoring love of his person. This is what angels give him. *"Worthy the Lamb."* How rapturously David wrote and sang, Psalm 14:1, 2.
   2. By cheerful obedience to his authority. Christ must be regarded in his princely authority. No reverence without obedience—the cheerful obedience of the heart. When one said, *"Thy mother and thy brethren are without,"* he said, *"Whoso doeth the will,*
   3. By studious imitation of his example. He hath left us an example, *"My sheep hear my voice"* If we say that we have received him, we should walk as he also walked.
   4. By ardent zeal for his glory; making Christ's interest our own; living to spread his name and praise; seeking the prosperity of his kingdom and cause in the world; having one heart with Christ in all his spiritual designs.

B. The grounds of this reverence. They are very many.
   1. Think of the glory of his person. The supreme God; the King of kings; Jehovah of hosts; the ruler of the universe.
   2. Contemplate the purity of his character. The source of perfect holiness; light, and beauty, and perfection of Christ; not one spot or frailty; the Holy One of Israel.
   3. The riches of his grace. Not only purity, but purity embodied in love, in goodness. Mercy is the radiant bow of his throne; mercy, that has astonished heaven; mercy, infinite, boundless, eternal. Herein is love, that he laid down his life.
   4. The preciousness of his benefits. By reverencing him we enjoy his favour, love, communion, spirit, grace, and glory.
   5. The terribleness of his wrath; see it in the history of the Jews, and read Psalm 2:11, Rev. 6:12.

Sinners, Rejection of Christ will involve you in endless wrath and ruin. Saints, Aver your reverence for Christ. Not only cherish it, but exhibit it. Fearlessly profess him before men, and ever live to the glory of his name.

Jabez Burns

GOD'S CALL TO THE SLEEPER.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light"—EPHESIANS 5:14.

Various are the similitudes employed in scripture to describe the state of the sinner. He is represented as an alien, a rebel, an outcast, a captive; as diseased, blind, wretched, and lost. He is spoken of as deceived and perishing.

Our text describes him as asleep, and also dead. Let us consider.

I. **The sinner's awful state.** Asleep and dead, or perhaps the Spirit designs the sleep as the sleep of death, a deadly sleep, a sleep tending to death. Now this deadly sleep is characterized by the following striking symptoms.

A. It is a state of darkness. In sleep the organs of vision are closed; there may be the rays of light, the beauties of nature, &c. but they are not seen. Such is the condition of the soul, in a state of darkness; without true and saving knowledge; ignorant of himself, of God. and of the things that belong to his peace. He has the capacity, and there is the revelation, the light of the gospel shining, but he sits in darkness, and in the shadow of death.

B. It is a state of insensibility. Asleep, the person hears not, enjoys not; he is temporarily dead to all around him. Such is the state of the sinner; he hearkens not to God; he enjoys him not; a thousand blessings are near him, but he has no taste nor desire for them.

C. A state of inactivity. In sleep all the limbs are at ease; no desires formed; no plans laid out; no work effected. Such is the state of the sinner as to all moral and spiritual labour. He labours not for the bread; he agonizes not for the crown; he strives not for the goal; he works not out his salvation; he flees not from the wrath; he walks not in the way of holiness; he prepares not to meet his God.

D. A state of illusion. Sleep is the season of dreams, or vain and vapid imaginations. How striking these dreams often are! how vivid! how like reality, truth, yet all illusive. A state of sin is one of illusive dreams. Afflicted with the plague of sin, yet they dream of health; poor, dream of riches; debased, of dignities; wretched, yet dream of bliss and joy; condemned and in the way of ruin, yet dream of heaven and eternal life; life ebbing, they dream of years to come.

E. A state of peril. Asleep, they are no longer able to watch and defend themselves. Now the horrid assassin and murderer wend their cruel way to shed blood. How many have slept only to awake in eternity; so also from accidents, fire, storms; also from disease and sudden death. So exposed is the sinner; exposed every moment to the just displeasure of God; thus while Belshazzar was feasting; thus while the rich fool was planning; thus while Herod was deified.

F. This sleep is a state of disease. Not natural and healthy sleep, but the result of disease, the effect of moral depravity. Hence it becomes more profound, more universal, more unexcitable, till it terminates in eternal death. Sleep of death, ending in death everlasting. From this state men never awake themselves.

II. **God's gracious call.** It is God speaking in the text, and he is speaking in mercy with a view to our salvation. Not as he will speak at the last

day, when his voice will awake the dead, and shake the universe. God thus calls,

A. By the various circumstances and events of life. Often by adversity—by affliction—by bereavements—by the example and advice of friends—by instances of his displeasure, sudden deaths.

B. By his blessed word. By the word written and preached. Most read or hear it read, and how it describes our state, &c.; how it calls to repentance; how it urges salvation. But especially by the preaching of the word. The minister goes forth expressly to warn, arouse, and exhort. Have you not been called hundreds, yea thousands of times? *"If any man have ears,"*

C. God calls by the admonitions of conscience. Who has not felt the inward conviction, the inward rebuke, the inward warning? Now thus God calls men, but to what?

1. To awake; to shake off the lethargy; to arouse themselves; to exercise their powers; *"Consider your ways,"* To reflect,
2. To arise from the dead; to forsake the position of sleep and death; the company and state of the dead. Illustrate it by a person who has taken some powerful opiate; or some one who has been overcome by intense cold, and where sleep would be death. Now power is ever given to obey.

III. The great promise. *"Christ shall give thee light."*

A. The blessing promised is light.

1. The light of saving knowledge.
2. Of true peace and joy by the forgiveness of sin.
3. Of holiness. *"A new heart,"* Become a child of light.

B. The source of the blessing is Christ. Christ is appointed to this. It is his work. In the days of his flesh. To many here. Whosoever cometh.

C. The manner of its bestowment. *"Shall give."* All his blessings are gifts. Free, rich, meritless, suit all cases,

We call upon the sinner to awake. Now; in earnest. Warn the Christian against lethargy. "Let us not sleep as do others," &c.

—Jabez Burns

ON STRIVING WITH GOD.

"Woe unto him that striveth with his Maker."—Isaiah 14:9.

The sinner is variously represented in the writings of this holy book. The idea of rebellion is one of frequent recurrence. A sinner rebels against God's authority and dominion. The sinner is frequently styled an enemy and this is evident both from his heart, and tongue, and life. The heart is in a state of enmity, the tongue impiously exclaiming, *"depart from us for we desire not,"* and wicked works distinguish the ungodly man. Very frequently the sinner is

described as fighting against God, or contending with him, and this is the idea of the text, *"Woe unto him."* Let us notice,

I. The manifestation of this strife. To strive is to oppose, and in a variety of ways sinners exhibit opposition to God. There is,

A. The unblushing opposition of infidelity. Nothing can exhibit more daring wickedness than infidelity—denying God. Excluding his existence or government from his own world. To say there is no God! or to affect to say so, or to reduce him to an indifferent spectator of his works and creatures.

1. In connexion with infidelity there is the rejection of the scriptures, and boasting of the sufficiency of nature to teach us virtue and religion. What part of nature? Or what can we know of moral right or of evil?
2. Apply this to truth, to honesty—to prayer, It is all mockery, you might as soon expect a child to learn to speak by hearing the winds.
3. No, the rejector of the Bible will not find another oracle of truth in the universe. How devoted this class of individuals are in prosecuting their work! How eager to dissuade others from their adherence to the Christian religion!

B. The fearless transgressions of the bold and daring in iniquity. Those who drink in iniquity as an ox, Who lay aside all the restrictions of conscience and the respect of the virtuous around them. Who give themselves up to every evil way and work. Whose language is filthy and brutal. Who have no fear, nor shame, nor sense of their responsibility, and who are in fact demonized by habitual sins.

C. Those who resist the providential dealings and interpositions of God for their salvation. Providence subserves the designs of grace. The movements of the divine government are often full of instruction—often act as warnings and beacons.

1. Adversity, sickness, and bereavements are often employed to lead to thought and consideration, to reflection, repentance, and personal religion. The resistance of these is striving against God. If these do not soften they harden.
2. Some metals melt while others harden in the furnace. God hedges up the way of some, that in their afflictions they may seek him; if they do not, they must break through and fight against him.

D. Those who will not yield to the overtures of the gospel. The gospel proclaims men enemies, and seeks their return to friendship; traitors, wanderers, and urges, *"Be ye reconciled to God." "Agree," "Be at peace."* The gospel proclaims an amnesty; but of course it is on the principle of throwing down their weapons and ceasing to

strive and rebel. Whoso persists in unbelief strives against God—yea, against the riches of his grace.

II. The evils of such a course.

A. It is full of infatuation. It cannot be vindicated upon the principle of reason or propriety. It is evidently a sign of the mind being blinded by the wicked one. Either the faculties of the understanding and judgment are in entire darkness, or they are woefully perverted. There cannot be greater madness or more complete folly than to strive against God.

B. It is fraught with evils to our own souls. It acts negatively in excluding the greatest blessings God has to bestow. *"Your sins have withholden good things."*

1. It excludes the divine favour, peace of conscience, and a hope of immortality. It deprives us of all the rich communications of heaven. Besides it acts positively to our injury.
2. It degrades the mind, it hardens the heart, it sears the conscience, it fills with fear. *"The wicked flee,"* It converts conscience into a gnawing worm. It often makes life insupportable, and drives to delirium or to despair.

C. It is full of ingratitude. Look at the child that despises and treats irreverently his parent. How you feel indignation to rise,

1. That child is the sinner who strives against his Maker. Look at that befriended individual who calumniates and seeks the ruin of his patron and benefactor—conspires against his property and life. Look at that ransomed slave who unites with the bloodthirsty enemies of his benefactor,
2. But all figures must fail in the illustration. But in reference to striving against God.

III. Its final results.

A. We cannot injure Deity. We might a potsherd like ourselves. Even a weak man may injure a powerful one. But God is too high for the arrows of the sinner's rebellion. We cannot baffle, or confuse, or disturb his felicity, neither,

B. Can we benefit ourselves. Who hath hardened himself against the Lord and prospered? Who indeed? Is there any case on record? The man who strives against God converts the pure stream into a deadly current, the wholesome air into a pestilent atmosphere, and all the enjoyments of life into sources of wretchedness and misery. It blights all the soul's prospects of felicity forever. Nor can we,

C. Escape the triumphs of the divine judgments over us. One must prevail. We cannot; then God will; and his prevailing will be our woe. *"Woe unto him,"*

1. The vengeance of God is the direst woe, and it must be endured; the woe of his displeased and incensed countenance; the woe of

his righteous sentence; woe of his fiery indignation which shall consume the adversaries; woe of everlasting misery as the desert of iniquity; woe unto him—to each and all such.

2. To the beggar—and the monarch; to the great and the small; to the learned and the ignorant; to the young and the old; to all and every one.

Probably there are four descriptions of character here. The strivers against God, who are indifferent, perhaps reckless. Oh think and stop in your career, Those who occasionally relent and hesitate. Allow those good emotions to prevail. They are heaven's distilling dews. *"Grieve not the Spirit of God,"* Those who are suing for mercy. Oh now exclaim, "I yield, I yield, I can hold out no more," To the children of God. Rejoice in your religious experience, and labour for the weal of others. Feel for others,

—Jabez Burns

REFUGE OF LIES.

"And the hail shall sweep away the refuge of lies."—Isaiah 28:17.

Numerous are the stratagems of Satan to ruin souls. In some he effects this by hurrying them on in the broad way of open transgression; in others by rendering them the victims of some peculiar constitutional sin; as pride, cruelty, oppression, avarice; in others by inciting a spirit of disbelief to the truth. *"The fool hath said in his heart, there is no God."* In others by inducing inattention to the things of the soul. But our text leads us to contemplate the false refuges to which he causes others to betake themselves. Observe, sinners often feel the necessity of a refuge; they frequently betake themselves to refuges of lies; such refuges will be ultimately swept away.

I. Sinners often feel the necessity of a refuge. This arises sometimes from,

A. An internal sense of guilt. Unless in cases of utter obduracy, transgression and remorse are ever wedded together. Even pagans have felt these workings of conscience, these pangs of guilty torture. Under these, men sigh for peace, long for rest, and earnestly desire a refuge.

B. From the calamitous events of life. Sudden adversity, domestic bereavements, visiting the open grave of some friend; bodily indisposition, mental disquietude,

C. From the supposed nearness of death. How men, who mock at religion in health, quail at the approach of death! How Voltaire

trembled in a storm, how anxious then to have deliverance, to obtain a refuge!

D. Under the alarming influences of the preached word. When the truth has flashed across the mind and startled the conscience. Thus Felix, and thus thousands. How lamentable that these impressions and convictions are often so fleeting, so evanescent; but still more so when they flee to sources of false security.

II. Sinners Frequently Betake Themselves to Refuges of Lies. Of these notice,

A. Partial reformation of life. Giving up the grosser sins of which they have been guilty: intemperance, avarice, profanity, wrath, injustice, fraud, Now the amputation of a member, when the whole body is diseased, is fruitless.

B. A general regard to Christian morality. To the outward acts of obedience. If parents, parental regard to their children; if children, filial obedience; discharge of the social duties, general uprightness, external decorum, propriety of speech, a rigid regard to truth, all of which are good in their legitimate sphere and extent.

C. An outward profession of religion. Punctual regard to public worship, a proper regard to ordinances, a name among the people of God, zeal against infidelity and irreligion. Then we may notice,

D. A prominent and public sectarian spirit. Rigid adherence to party, and sect, and creed; violent anathematizing all others; great ardour in the public events of the church to which they belong. *"Come see my zeal,"*

E. Distinguished generosity and charity. Liberality to the poor, works of beneficence, enrolled among the compassionate and benevolent, *"Give their goods to feed the poor,"* Now all these are often only refuges of lies; all these may engage a man's anxious attention, and the root of the matter have no place in his heart. We may add,

F. A general reliance of the mercy of God. A kind of self-confident persuasion that God is good, that he will not punish, an indefinite resting on his clemency, forgetting his righteousness, purity, truth,

III. Such Refuges Will Be Ultimately Swept Away. They will be so.

A. In a dying hour. Then the mental vision often becomes peculiarly acute, the moral sense keen and distinct, and the honesty of the Spirit throws off the tinsel mask, which is now manifestly worse than useless. How poor and worthless is self-righteousness, in all its possible extent, to a spirit just stepping into the presence of the holy God. A queen of England, although professing to be "defender of the faith," and having bishops at her control, felt this, and died in circumstances of unutterable alarm.

B. In the morning of the resurrection. Then all classes and distinctions will be reduced to two. None but the righteous will have

a part in the first resurrection. Others will rise with shame, confusion, and horror, to everlasting contempt.

C. In the decisions of judgment. God will judge all men in righteousness. The wicked and the righteous will be separated, as a man separateth the sheep from the goats; no pretence will avail, no disguise, no plea, no stratagem, no importunity, no effort to flee, All refuges of lies will be swept away.

Warn against these destructive schemes and wiles of Satan. Exhibit the one only refuge, Jesus Christ, who delivers from the wrath to come. Urge instant faith in him; *"Count all things but loss,"* All who believe in him are secure for both worlds; to this refuge repair every one, earnestly, and now.

Jabez Burns

GOD'S SOLICITUDES FOR MANKIND.

"Oh that there were such an heart in them that they would fear me and keep all my commandments always, that it might be well with them, and with their children for ever."—Deuteronomy 5:29.

Our text refers to God and his ancient people Israel. At the time of the giving of the law, under the influence of fear, and no doubt in the full sincerity of their hearts, they had said to Moses, *"Speak thou unto us all the words that the Lord our God shall speak unto thee, and we will hear it and do it."* God approved of their holy determination, but knowing the deceitfulness of the heart, he says, *"Oh that there were such an heart in them,"* Jehovah had the concern for Israel he has for you, he desires you to possess sincere and unfeigned piety, that religion, which will benefit you for ever, and be a blessing to your posterity after you. We shall ground several propositions upon the text.

I. True Religion is Inseparably Connected With a Peculiar State of Heart. *"Oh that there were such an heart,"*

A. The state of the heart naturally is evil; an evil root, an evil fountain. It is described as a heart of stone; cold, hard, unyielding, deceitful, it is described as proud, self-willed, and carnal. Now with this state of heart there can be no piety.

B. This heart, therefore, must be renovated, so as to become a new heart, flesh instead of stone, spiritual instead of carnal, contrite instead of callous, lowly instead of proud; in one word, it must be renewed and made spiritual, cleansed, "Old things," This is a very important consideration, the basis of acceptable religion. *"My son give me thy heart,"*

II. A Right State of Heart Will be Connected with the Fear of God. Many dare God, insult, blaspheme; many never think of God; many regard him with horrific dread. All these states of mind are equally contrary to religion. A right state of heart will produce fear, reverential fear, holy fear, filial fear. *"The fear of God"* is often used for the whole of religion. His perfections, works, glory, judgments, should all inspire this fear.

III. A Renewed Heart will be Evinced by Evangelical Obedience. Not will service, not self-righteousness, not meritorious obedience, but evangelical obedience, as the fruit of a right state of mind, the effect of faith, the obedience of love. Now this evangelical obedience should be evinced in two ways,

A. By its universality. *"All my commandments."* They are all right, wise, good; all of them are important and necessary; we cannot be right-minded and wish to choose, *"Ye are my friends if ye do whatsoever,"*

B. By its perpetuity. *"Always."* Most men do what is right occasionally, but our obedience must be constant. "Always,—in season and out of season, in prosperity and adversity, under reproach, persecution; at all rates and hazards, *"Be faithful unto death,"*

IV. True Religion is Essentially Connected with Our Well-Being. *"That it might,"* Now this is true,

A. As to our present well-being. It is well for the body and the soul, for the mind and the heart. It exalts—improves—blesses—comforts—saves,

B. As to our future well-being. It shall be well with the righteous, *"They shall be mine,"* They are heirs of glory. *"Shall see the King in his beauty,"* they shall die in peace, and dwell with God for ever. *"When flesh and heart fail,"*

V. Jehovah is Sincerely Concerned That This Religion Should be Our Individual Portion.
Hence his declarations—provisions—invitations—forbearance,—His nature disposes him to this, his glory also.

Learn the true characteristics of acceptable religion. Renewed heart, fear, and evangelical obedience. Learn the desirableness of true piety. Our welfare, The influence of true piety on our posterity. The inexcusableness of those who are irreligious

Jabez Burns

THE PRIDE AND OBSTINACY OF THE SINNER.

"The wicked, through the pride of his countenance, will not seek after God"—Psalm 10:4.

Two points in theology we deem of essential importance; they cannot be too highly estimated, too seriously pondered, or too frequently considered. The first is this, all good is from God; he is the one source of light, and purity, and bliss. Whatever excellency or enjoyment pertains to men, God is the author, and the whole glory belongs to his name. The second is, that the evil and misery of man is of himself, and that all the blame of his wretchedness and ruin, is his own. This is often exhibited to us in the scriptures. Two or three passages shall suffice. *"I have called," "Ye will not," "Whatsoever a man soweth,"* And also the text. The text contains, a character to be defined—a line of conduct to be explained—and the cause which is assigned for that conduct. The text contains,

I. A Character to be Defined.

"The wicked."—We are too apt to apply the term to the notorious—to the profligates.

A. There is one view I wish to impress upon you, that the absence of real piety involves the charge of wickedness. We are not to judge by the opinions of men, by human laws, but by the scriptures of divine truth. I ask not the magistrate or the district—I ask not the persons you travel with—I ask not your neighbours, or friends, or family; but I inquire of the oracles of eternal truth.

B Do you believe in the Lord Jesus Christ? Do you enjoy and obey the influences of the Spirit? Do you love God supremely? Are you spiritually minded? Do you seek first and chiefly the kingdom of God? Are you actuated by the holy principles of the gospel?

C. If not, however intellectual, you do not know God; or moral, you do not serve him; or amiable, you have not his mind; or religious, yet you have not the Spirit of Christ Jesus; unless the heart has been renewed, and the mind of the Saviour imparted, we belong to the class described in the scripture as being wicked. How many then of this character are now before God in this assembly? Do I belong to it, or have I been saved from it? Observe in the text,

II. A Line of Conduct Which Must Be Explained.

"Will not seek after God." Let some truths premise our remarks here.

A. Men are alienated from God by sin. All men have forsaken him. God is willing to be sought by his wandering children.

B. He desires their return; he employs means for it; many by these means have returned and sought God, and obtained mercy. But the wicked will not seek.

C. They will not seek after the knowledge of God. *"Some men,"* All other knowledge they admire, extol, They would be ashamed to be

ignorant of letters—of general science—of literature, But they know not God, neither will they seek in the volume of eternal truth to attain this knowledge. No time, or talent, or opportunity, given to this. Created things, but not the Creator. Sublunary, but not the immortal. Often frivolous, but not the supreme good.

D. They will not seek after reconciliation with God. They have rebelled, transgressed, God is displeased with their conduct—they are under sentence of wrath, yet they act and live as though they were secure. No sincere anxiety to enjoy the favour of God.

E. They will not seek conformity to God's likeness. Most men desire to resemble some one or some class. The ambitious, the rich, the influential; but they care not to resemble the divine holiness; aim not at attaining the image of God. They do not love or admire spiritual purity, therefore will not seek to possess it.

E. They do not seek after fellowship with God. *"God is not in all their thoughts."* They desire not communion with God either in public or private; they say, *"depart from us, we desire not the knowledge of thy ways."* They seek this in reference to kindred spirits; they commune with nature and art, but not with God. Let us notice,

III. The Cause of This Procedure Which the Text Assigns.

"Pride." Undue esteem of self. Arrogant estimation of their own powers.

A. Pride hates the view which the scriptures give of human nature. It will not have man dethroned. Will not allow his total depravity—his helplessness—misery—desert.

B. Pride approves not of the divine supremacy. Each carnal heart would rule—hold the reins—sway the sceptre. Likes not God's control. Approves not being subordinate in every thing to deity.

C. Pride often rejects the way of salvation. As a free gift, all of grace. It says, let me do something—excel and win it—strive and conquer for it—suffer and earn it—work and pray for it.

D. Pride objects to the means connected with salvation. Contrition, confession, abasement, restitution, lowliness, of heart, confession of Christ before men.

E. Pride dislikes the universality of salvation. Murmurs that the vilest, should be equally welcome; or the poorest—or the most illiterate. It would have a dispensation to itself—a respectable religion—a peculiar kind of service, not vulgar.

Have you sought after God? In truth. Earnestly and prayerfully. Or are you indifferent? What is the cause, Is it pride? Examine, be particular, faithful, minute, The threats to the proud are fearful. Publicly disgraced. brought low, covered with shame. No distinction in the great day, either of rank, or talent. All are now invited to seek after God. *"Let the wicked forsake his way.*

Jabez Burns

GOD'S GRACIOUS INVITATION TO SINNERS.

"Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool."—Isaiah 1:18.

It is scarcely possible to conceive of a more interesting and delightful exhibition of the love and mercy of God, than is presented to us in these words; Unless they had been found in the volume of eternal truth, we might justly have doubted their veracity. For the speaker in the text is Jehovah, a Being infinitely happy and glorious in himself, whose felicity and dignity cannot be enlarged or diminished. He needs not, on his own account, the return of the sinner to himself; besides he is the offended party. It is his authority which has been slighted. His laws violated—his goodness abused—his holy image effaced. How marvellous then, that he should stoop to ask reconciliation with poor wretched man, the rebel and traitor against heaven. Yet so it is. *"Come now, and let us reason together."*

I. The Characters Addressed.

Now the characters are not such as excel in moral excellency, but the reverse, the debased, the vilest and most degraded of sinners, represented in their iniquities, as being like unto scarlet or crimson. How apt we are to think that such are too low to be raised up, too defiled to be made clean, too far alienated to be reclaimed. Whatever we may think, these are the invited in our text, and these are the characters we are now to contemplate. Who then are included in the description; their sins being as scarlet. Now it includes,

A. Those whose sins are glaring and manifest. There is much invisible evil in existence. Much hidden in the deep recesses of the soul. Much that the eye of man or angel never sees. There may be hidden thoughts of impiety, and blasphemy, and infidelity, and anger, and malice.

1. But external circumstances act in the moral world as the shore to the ocean, limiting and bounding its waters. Now a great many of the ungodly are thus restrained, and it is well for society, and the church of Christ that it is so. But we find numbers who have gone beyond this boundary, who are not ashamed of their iniquities.
2. Who countenance wickedness in public places and bear the mark of the beast in their foreheads. Many revel in iniquity. Drink it in as the ox drinketh water. Loudly blaspheme. Openly debase themselves, and glory in their shame. The sins of such are as scarlet or as crimson.

B. It will apply to those whose iniquities are especially productive of much evil and misery.

1. To those who are ring-leaders in sin; those who constrain others to do wickedly; those who are champions of vice; ridiculers of piety, and who labour to throng the road to hell with their fellow-sinners; and here let me refer to those who are heads of families.
2. Your children and domestics look up to you; they will extensively be, what you appear to be. You create the deadly atmosphere they breathe, you poison the waters they drink. What cruelty such display to their families. You swearing, you drunken heads of families, you who have ruined your children.

C. It will apply to those who have sinned against great privileges and mercies. Now it cannot be doubted that many who are in a condition of darkness would have been otherwise, had they possessed the privileges which others have enjoyed.
   1. Thus Christ said, *"Woe unto thee Chorazin! Woe unto thee Bethsaida,"* As it is with nations and cities, so it is with individuals. How many have had privileges and mercies of a high character. I place among these pious parents. You had their example, their prayers, their best counsels, their dying entreaties. I place religious society.
   2. You have moved in a circle favourable to piety; you have seen religion embodied. A faithful ministry. You have had the gospel in purity, plainness and affection. I place also striking providences. God has met you in affliction, in bereavements. What did you say, resolve, and vow before God? And what have you done? Are you not ingrates, promise breakers, mockers of God?

D. It will apply to backsliders. Such as have once been enrolled in Christ's army, but who have deserted and gone over to the camp of the devil. Who once prayed, but now have refrained. What an awful state! What grief you have caused to the church! How you have dishonoured Christianity, and wounded the Saviour in the house of his friends. How infidels have scoffed. How the world has been hardened. Poor miserable apostate! are not thy sins *"as scarlet, yea as crimson."*

E. It will apply to aged transgressors. Those who have grown grey-headed in the service of sin. Old age is unnerving that arm, which has ever been lifted up against God. O think of the course you have pursued! Think how countless your sins! Think how unnumbered your provocations; and yet you are adding to the dye and making it deeper and deeper. What hardness of heart. What callousness of spirit. What thoughtlessness of soul. *"Your sins are as scarlet,"* Observe then,

II. The Invitation Jehovan Presents.

"Come and let us reason," He wishes to have your state and condition tested by reason. He gives you the opportunity of self-defence; he is willing to hear all your motives, and arguments. Now will you come to God, and reason with him. What will you say?

A. You cannot plead ignorance. You have been conscious of the evil of your ways. Reason, conscience, scripture, condemn you. You have known better; your eyes have been open. You have seen the evil, and yet have chosen it.

B. You cannot plead necessity. The Jews of old said, they were sold to do evil; that is, they could not avoid it. Now, if any of you imagine this, it is the grossest self-deception; it cannot be the will of God that you should do evil. This is horrid and impious indeed. You have sinned freely, it as been your own act and choice.

C. You must plead guilty. And in doing so you must cast yourselves upon the mercy of God. If guilty, and if all the evil and blame is with you, then God must be clear, and you condemned. What then must be the result, must sentence go forth? Not if you will,

D. Plead the merits of Christ. He is the sacrifice for sin. Here your hope, your plea.

Now in availing yourself of this plea, all that God requires is repentance and faith. Confess and forsake sin, and believe on the Lord Jesus Christ. If you do this then notice,

III. The Gracious Promise Given.

"Though your sins be as scarlet,"

A. All your sins shall be blotted out. Every one both of omission and commission. All your sins of heart, lip, and life; from the first to the last. Blotted out as a cloud.

B. You shall stand accepted in Christ. He shall behold you in Christ as righteous. Look at the hue and the dye of the guilty sinner; when accepted look again. Not one mark, not one spot, not one charge.

C. By sanctifying grace you shall be made fit for glory. He will give you a new nature, and make you really and perfectly holy. *"Without spot or wrinkle,"* And this shall be followed,

D. By the gift of eternal life. Rom. 6:23; 1 John 5:11.

Let me urge you all to come and reason with God, and do it now. There is salvation for every one. If you will not come, you will be without excuse. You must come to him in death and judgment.

Jabez Burns

TERMS OF DISCIPLESHIP.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matthew 14:24.

To perfectly holy beings, it must be a source of indescribable pleasure to obey God. The faculties and powers of such intelligences only find a proper sphere of exercise in the divine service. To hearken to God, to do with the most fervent zeal his will, is the highest enjoyment of which they are capable. Now, the very reverse of this is true when applied to depraved, polluted creatures. Sin, then, is the end of their actions, and in that they have carnal delight and pleasure. Sin in such cases is natural, even as the stream must be foul where the fountain is corrupt—the fruit worthless, when the tree is evil. Religion, therefore, does violence to the carnal mind; self must be crucified; and, from the necessity of the case, no man can be a disciple of Jesus unless he deny himself. Observe the course prescribed; the advantage with which it is connected; and the means of its exemplification. Notice,

I. The Course Prescribed. Three Things Are Noted by The Redeemer:

A. Self-denial. *"Let him deny himself."* Self is often ignorant, presumptuous, confident, wayward, Self seeks gratification, ease, and exaltation. Now, all these are the fruit of sin, and contrary to God and holiness. There cannot be religion with self-satisfaction—with self-righteousness—with self-pleasing. Just as in taking the nauseating draught, violence is done to the taste—or in the painful amputation of a member, violence is done to the feelings; so in serving God the old man, the flesh must be crucified; self must be subverted; and the will of God become the supreme law of the mind

B. Reproach and suffering. *"Let him take up his cross."* The cross is the symbol of ignominy and pain, and there can be no genuine evidence of piety without bearing the cross. This cross is often composed of the envy and reproaches of the wicked—the false accusations and persecutions of those who hate the Redeemer and his holy cause; and so long as the world is under the power of Satan it will harass, defame, and, if possible, injure the followers of Jesus. This Christ expressly stated to his disciples; and the experience of all true Christians establishes that scriptural statement, *"That it is through much tribulation,"*

C. Imitation of the Saviour. *"And follow me."* Jesus is the example of his people. *"He hath left us an example." "My sheep hear my voice."* We must follow him in a conscientious regard to the ordinances and commandments of God; in a public avowal of holiness to the world; in the hallowed exercises of pure devotion; in the discharge of the practical duties of the Christian life; in a life of

continued activity and benevolence; in patient resignation under suffering. Christ must be set before us. *"Looking unto Jesus,"*

II. The Advantages With Which This Course Is Connected.

A. A dignified union to Christ and his people. By coming out from the world, Christ will receive us. He will admit us to enjoy union and fellowship with him; have a place in his spiritual family; be numbered among his disciples; have a relationship to Christ more exalted than that of the highest angel in heaven.

B. A saving interest in his favour and love. He will grant us the full and free remission of all sin; impart the spirit of adoption; give us internal tokens of his approbation; *"Manifest himself,"* see John 14:23, 15:1.

C. A constant supply of his all-sufficient grace. Without this the Christian's life could not be sustained. His grace alone is sufficient for us; this he will freely and abundantly pour out. His love to us, his engagements, the experience of all saints, confirm this. He desires to bestow it in all its refreshing plenitude.

D. A participation of his glory forever. *"If we suffer with him, we shall also be glorified with him."* Observe Christ's express declaration, *"Whosoever, therefore, shall confess me,"* Matt. 10:32. Hear his sacerdotal prayer, *"Father, I will that they also whom thou hast given."* John 17:24; Rev. 3:5,21. Now, a faithful regard to the course prescribed will eventually terminate in glory, immortality, and eternal life. We inquire, then, in reference to this course,

III. The Means Of Its Exemplification. How Shall We Deny Ourselves?

A. By obtaining a nature suited to the work. The heart must be renewed; new spirit imparted. By faith in Christ Jesus we become the sons of God, and partakers of the divine and holy nature.

B. By seeking the aids of the Holy Spirit. The Spirit will enable us to crucify the flesh, to forsake evil, to imitate Christ. He will guide, sanctify, establish, keep.

C. By the continued exercise of faith. "The just shall live by faith." I am crucified with Christ. By faith the Old Testament heroes conflicted and overcame.

D. By having a single eye to the divine glory. God will then honour, and support, and bless us; fulfil all his word, guide by his counsel.

Jabez Burns

HOW TO PROMOTE REVIVALS.

I. We Must Believe In Revivals.

I do not see how any one who reads his Bible can say one word against them. Why, look at the great revivals in Moses' time, and those under Joshua and David and Josiah.

A. Think of the great gathering that Ezra had, when all the people stood in the street all day for a revival meeting. Moreover, every denomination that I know anything about is the result of some revival.

1. The Episcopalians say they are apostolic. That takes them back to Pentecost, when three thousand were converted in a single day.
2. The Lutherans proclaim in their very name the great revival under Luther.
3. The Quakers sprang from a revival under George Fox; the Methodists from that under Wesley; and more than that, four fifths of the names on the church rolls to-day are those of persons converted in a revival. They make our best workers. They are more likely to hold out. A man converted and entering a cold church is like a baby thrown into a snow-drift. But in times of revival the church is warm, ready to receive the new-born souls.

B. I don't believe in spasmodic efforts, when the church rouses for a few days, only to go back to sleep again for a year or for five years; but God has his special harvest seasons in nature, why not in grace? The longer I live, the more I believe in revivals.

II. We Must Get Things Out Of The Way For A Revival.

When the Saviour came of old, John cried, *"Prepare ye the way of the Lord."*

A. I believe that in many places the Spirit of the Lord is grieved, and his blessing withheld, simply because we crowd him out of our churches. We hold meetings during the week of prayer, and Christians are getting warmed and revived, and the hearts of sinners are melting; but the moment the week is over, we clear the way for sociables and lectures and concerts, things which distract the minds of the unconverted, and scatter their serious thoughts. Shall it be so in your churches this winter, brethren?

B. Will you gratify the eyes and ears of the people around you without making one earnest effort to save their perishing souls? How important it is that the meetings should be continued, that room should be made for the Lord's work.

C. What a wave of blessing would sweep over this country if our churches would all agree to let all these things go this winter, and give themselves with all their might to the work of saving souls!

III. If We Want A Revival In Our Churches, We Must Pray For It. It isn't great preaching that we want, brethren, so much as it is great praying.

A. The work is the Lord's, not man's; and if Gabriel were to preach to a church six months, not a soul would be revived, not a sinner converted, without the Holy Spirit. All our quickening must come from his blessed presence and power. And the earnest, importunate prayer of one person, one poor, humble brother or sister who will not let God go without an answer, may call down the blessing.

B. One of the first series of meetings I ever attended was started by a poor sick man, who, lying flat on his back, became so exercised over the condition of the church that he could not rest. The church was dead, and the young folks around were all unsaved. He sent for the brethren of the church, and entreated them to pray for a revival. But they were too cold, and too much wrapped up in the world. Then he sent for the sisters, and begged them to pray, and at least a few of them did so. The Lord revived their hearts. Others were added to them, and when I came, they had been before God many days entreating for a blessing. The first night I preached, all was cold. It seemed like beating the air. But that night at midnight the son of one of the elders came down to his father's room crying out, "Father, pray for my lost soul." The Lord came suddenly to his temple, and we had a great blessing. Now, is there any one so weak or humble that he or she can't do as much as that sick man did? You can pray yourself, and perhaps you can get some one else to unite with you in prayer, and the Lord will add to your numbers, and your own souls will be revived. And once let the church be set on fire of God, and there will be no trouble about the unconverted. Red-hot coals will kindle a fire wherever they fall.

IV. Not Only Pray For A Revival, But Work For It. Many people act as if the verse in the Bible were, *"Let him that heareth pray, Come."* They pray for their friends, their children—they have prayed for them for years, but they have never said come. *"Let him that heareth say, Come."*

A. How many men in this city-to-day only need an invitation to bring them to Christ! How many mothers have talked to their children about their behavior, their dress, their studies, but never one word about their immortal souls! "Ah," you say, "I can't talk to them; my own life is so inconsistent!" And that is true. The less any Christian indulging in known sin says about religion the better; but that does not lessen, it only increases our responsibility.

B. It is as if a father should command a child to do something, and the child should tie up his own hands, and say, "Father, I can't." Come out from that sin—from all sin—for the sake of the souls who are

stumbling over you into perdition. Don't wait a moment. Go to them and confess your unfaithfulness, and ask them right then and there to come to Christ. Would not the Spirit use such a witness as that would be?

Brethren, we have this matter of a revival very largely in our hands. God is ready—are we? Do we really want a revival more than anything else in the world? Are we praying for it? Are we determined to pray for it until it comes? Are we living such lives that God can hear us? *"If I regard iniquity in my heart, the Lord will not hear me."* Are we saying, *"Come,"* as well as praying it? The Lord help us all to prepare the way of the Lord, that he may come among us in power!

D. L. Moody

THE WILL OF GOD IN LIFE.

I. Do You Seek For An Object In Life?
Heb. 10:7. *"I come to do thy will, O God."*

II. Do You Seek For Food In Life?
John 4:34. *"My meat is to do the will of Him that sent me."*

III. Do You Seek For Society?
Mark 3:35. *"Whosoever shall do the will of God, the same is my brother, and sister, and mother."* (R.V.)

IV. Do You Seek For Education?
Psa. 143:10. *"Teach me to do thy will, for Thou art my God."*

V. Do You Seek For Pleasure?
Psa. 11:8. *"I delight to do thy will, O my God."*

VI. Do You Seek For A Reward?
1 John 2:7. *"He that doeth the will of God abideth forever."*

VII. Do You Seek To Know The Will Of God?
1 Thess. 4:3. *"This is the will of God, even your sanctification."*
1 Thess. 5:16-18. *"Rejoice alway; pray without ceasing; in everything give thanks: for this is the will of God in Christ Jesus to you-ward."* (R.V.)

VIII. Do You Seek Assurance?
John 7:17. *"If any man willeth to do his will, he shall know of the teaching."* (R.V.)

IX. Do You Seek For Power In Prayer?
1 John 5:14. *"If we ask anything according to his will, He heareth us."* (R.V.)

D. L. Moody

THE REVELATION OF GOD.

Text: Pet. 1:13

I. **God Revealed.**
   A. In nature. Gen. 1:1.
   B. In man. Gen. 1:26.
   C. In Christ. Col. 2:9.
   D. In nature as Creator.
   E. In history as Providence.
   F. In humanity as Father.
II. **God Loves Us.**
   A. As a mother. Isa. 66:13.
   B. As a father. Psa. 103:13.
   C. As a brother. Prov. 27:17.
   D. As a friend. Prov. 18:24.

D. L. Moody

CHRIST THE KING.

I. **God called Him King.** Psa. 2:6.
II. **Pilate called Him King.** John 19:19.
III. **He is now on a throne.** Rev. 3:21.
IV. **He appears as King.** Rev. 19:16.
V. **He is King of nations.** Rev. 15:3.
VI. **He is King over all the earth.** Zech. 14:9.
VII. **His sceptre is a right sceptre.** Psa. 45:6.

WHAT THE WORD OF GOD DOES.

I. **By it we are born again.** 1 Pet. 1:23.
II. **By it we grow.** 1 Pet. 2:2.
III. **By it we are cleansed.** John 15:3.
IV. **By it we are sanctified.** John 17:17.
V. **By it we get light.** Psa. 119:105.
VI. **By it we are defended.** Eph. 6:17.
VII. **By it man is judged.** John 12:48.

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GOD MEETING MEN.

Text: 1 Thess. 4:17

God met.

I. **Adam in the garden;**
II. **Enoch in his daily walk;**
III. **Abram under the oak;**
IV. **Jacob at the brook;**
V. **Moses at the bush;**
VI. **Joshua at Jericho.**

FIVE CROWNS FOR BELIEVERS.

I. **A Crown Of Life**
for endurance. Jas. 1:12; Rev. 2:10.
II. **A Crown Of Righteousness**
for the good fight of faith. 2 Tim. 4:8.
III. **A Crown Of Rejoicing**
for winning souls. 1 Thess. 2:19.
IV. **A Crown Of Glory**
for those who edify the Church, and for feeding the flock of God. 1 Pet. 5:4.
V. **An Incorruptible Crown Of Reward**
for those who successfully run the race. 1 Cor. 9:25.

WHAT GOD DOES WITH THE SINS OF HIS PEOPLE.

I. **Remembers Them No More.**
Jer. 31:34.
II. **Covers Them.**
Psa. 32:1.
III. **Removes Them As Far As The East Is From The West.**
Psa. 103:12.
IV. **Casts Them Behind His Back.**
Isa. 38:17.
V. **Blots Them Out.**
Isa. 44:22.
VI. **Casts Them Into The Depths Of The Sea.**
Micah 7:19.
VII. **Pardons them.**
Jer. 33:8.
VIII. **Seeks For And Cannot Find Them.**
Jer. 1:20.

D. L. Moody

CANDLES OF SCRIPTURE.

I. The Candle Of The Law.
Conscience. Prov. 20:27; Psa. 18:28.
II. The Candle Of Grace.
Love. Luke 15:8.
III. The Candle Of Testimony.
Life. Matt. 5:15. Shining for God's glory (v. 16) in the world. Phil. 2:15.
IV. The Candle Extinguished.
Death. Job 18:6; 21:17.
V. The Candle Outshining.
Glory. Rev. 22:5.

THE SHED BLOOD OF CHRIST.

I. Justified by His blood. Rom 5:9.
II. Sanctified by His blood. Heb. 13:12.
III. Redeemed by His blood. Eph. 1:7.
IV. Forgiven by His blood. Matt. 24:28.
V. Purchased by His blood. Acts 20:28.
VI. Made nigh by His blood. Eph. 2:13.
VII. Peace by His blood. Col. 1:20.
VIII. Cleansed by His blood. 1 John 1:7.
IX. Victory by His blood. Rev. 12:11.
X. Purged by His blood. Heb. 7:14.

D. L. Moody

YESTERDAY—TO-DAY—TO-MORROW.

I. "Jesus Christ The Same Yesterday, And To-day, And For Ever."
Heb. 13:8.
II. "For We Are But Of Yesterday,
and know nothing, because our days upon earth are a shadow." Job 8:9.
III. "To-day If Ye Will Hear His Voice,
harden not your hearts." Heb. 4:7.
IV. "But Exhort One Another Daily,
while it is called To-day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:13.
V. "Boast Not Thyself Of To-morrow;
for thou knowest not what a day may bring forth." Prov. 27:1.
VI. "Ye Know Not What Shall Be On The Morrow.
For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Jas. 4:14.

JESUS CHRIST AS MEDIATOR.

Text: 1 Tim. 2:5

A mediator is one who comes in between two parties who are at variance, in order to reconcile them.

I. Both Parties Must Agree To Accept Him.
God chose Christ from the foundation of the world. 1 Pet. 1:20,21. Do you accept Him?

II. He Should Be The Equal Of Both Parties.
Christ is both God and man.

III. He Should Understand The Case.
Christ knows God's will and rights; and also man's sins and wants.

IV. Both Parties Must Agree To Leave The Case
absolutely in his hands. God has committed all power into the hands of Christ. Do you?

V. He Should Be Desirous To Bring The Case
to a happy settlement. Christ died to reconcile man to God. *"There is one God, and one mediator between God and men, the man Christ Jesus."* 1 Tim. 2:5.

"AGONIZE".

Used eight times in the New Testament.

I. In Prayer.
Col. 4:12. Translated *"labour fervently."*

II. As A Workman.
Col. 1:29. Translated *"strive."*

III. As A Wrestler.
To gain the prize.
1 Cor. 9:25. Translated *"strive."*

IV. As A Soldier.
1 Tim. 6:12; 2 Tim. 4:7. Translated *"fight."*

V. As A Man Who Defends His Friend From Danger.
John 18:36. Translated *"fight."*

VI. For Salvation.
Luke 13:24. Translated *"strive."*

VII. As The Lord Himself In Gethsemane.
Luke 22:44. Translated *"agony."*

THE WICKED AND THE RIGHTEOUS.

I. The Wicked Are Like—
- A. Health In The Desert. Jer. 17:6.
- B. A Brier. Micah 7:4.
- C. A Green Bay Tree. Psa. 32:35.
- D. Grass, Green Herb. Psa. 37:2.
- E. The Chaff. Psa. 1:4.
- F. The Stubble. Psa. 53:13.

II. They That Trust In The Lord Are Like—
- A. A Tree Planted By The Waters. Jer. 17:8.
- B. A Green Olive Tree. Psa. 52:8.
- C. A Green Fir Tree. Hosea 14:8.
- D. The Palm Tree. Psa. 92:12.
- E. A Cedar In Lebanon. Psa. 92:12.
- F. A Vine. Hosea 14:7.
- G. Willows. Isa. 44:4.
- H. A Shock Of Corn. Job 5:26.
- I. The Lily Among Thorns. Song of Solomon 2:2.
- J. A Branch. Prov. 11:28.

III. The Wicked Are Like—
- A. Birds Caught In A Snare. Eccles. 9:12.
- B. Fishes Taken In The Net. Eccles. 9:12.
- C. Sheep Laid In The Grave. Psa. 49:14.
- D. Deaf Adder. Psa. 58:4.
- E. Ravenous Lion. Psa. 17:12.

IV. They That Trust In The Lord Are Like—
- A. A Hart Panting. Psa. 42:1.
- B. Eagles Mounting. Isa. 40:31.
- C. Calves Growing. Mal. 4:2.
- D. Serpents—Wise. Matt. 10:16.
- E. Doves—Harmless. Matt. 10:16.
- F. Lions—Bold. Prov. 28:1.
- G. Bird Fleeing. Psa. 11:1.

V. They Are Not To Be Like—
- A. A Horse Or A Mule. Psa. 32:9.
- B. Lost Sheep. Psa. 119:176.
- C. Bullock Unaccustomed To The Yoke. Jer. 31:18.
- D. Silly Dove Without Heart. Hos. 7:11.

SPIRITUAL BANKRUPTCY.

I. **When The Woman Had Spent All.**
She came to Jesus. Mark 5:26,27.
II. **When The Prodigal Had Spent All.**
He came to his father. Luke 15:14,20.
III. **When The Egyptians Had Spent All.**
They came to Joseph. Gen. 47:18.
IV. **When The Two Debtors Had Nothing To Pay.**
The creditor forgave them both. Luke 7:42.

HE WILL KEEP THE FEET OF HIS SAINTS.

Text: 1 Sam. 2:9

I. **Keep Them Shod. Eph. 6:15.**
II. **Keep Them From Falling. Jude 24; Psa. 116:8.**
III. **Keep Them Clean. John 13:5,6.**
IV. **Guide Them In The Way Of Peace. Luke 1:79.**
V. **Pluck Them Out Of The Net. Psa. 25:15.**
VI. **Set Them On A Rock. Psa. 11:2.**
VII. **Light Them Upon Their Path. Psa. 119:105.**
VIII. **Bring Them Within His Gates. Psa. 112:2.**

"THIS GOD IS OUR GOD".

I. **The God Of Peace. Phil. 4:9.**
II. **The God Of Love. 2 Cor. 13:11.**
III. **The God Of Pardon. Neh. 9:17.**
IV. **The God Of Patience And Consolation. Rom. 15:5.**
V. **The God Of Hope. Rom. 15:13.**
VI. **The God Of All Comfort. 2 Cor. 1:3.**
VII. **The God Of All Grace. 1 Peter 5:10.**
VIII. **The God Of Glory. Acts 7:2.**

CONTRAST GOD'S THOUGHTS OF MAN WITH MAN'S THOUGHTS OF GOD.

I. **God Yearned Over The Poor Wanderer;**
Man looked on God as a hard master.
II. **God Sent His Only-Begotten Son To Ransom Man;**
Man offered thirty pieces of silver for Him.
III. **God's Thoughts Are Toward Man In Reconciliation;**
Man's are away from God, heedless of his favours.

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IF NOT, WHY NOT?

I. **You Call Me Master,** and you do not question Me.
II. **You Call Me The Light,** and you do not look to Me.
III. **You Call Me The Way,** and you do not follow Me.
IV. **You Call Me The Truth,** and you do not believe Me.
V. **You Call Me The Life,** and you do not wish for Me.
VI. **You Call Me The Wise,** and you give Me no attention.
VII. **You Call Me Lovely,** and you do not love Me.
VIII. **You Call Me Rich,** and you do not ask for anything.
IX. **You Call Me The Everlasting,** and you do not seek Me.
X. **You Call Me Merciful,** and you do not trust Me.
XI. **You Call Me Almighty,** and you do not honour Me.
XII. **You Call Me Righteous,** and you do not fear Me.

THREE STORMS.

I. **The Storm Of Jonah (chap. ii)**
A. Which was sent as a punishment against Jonah for his sin, ceasing only when he was cast into the sea.
B. Type of Jesus who could say, *"All thy waves and thy billows are gone over me."* Psa. 42:7.
II. **The Storm In Acts (chap. xxvii)**
A. Which did not cease, but a message from the Lord was sent to comfort his people in the midst of it.
B. Picture of believers who in the midst of fierce tossings are encouraged by his word, knowing that they are *"drawing near to some country."* (Acts 27:27); "that is, an heavenly." Heb. 11:16.
III. **The Storm In Mark (chap. iv)**
A. Which was stilled at once by the word of Jesus.
B. Picture of the great calm He commands within the believer's heart.

FOUR GREAT SIGHTS.

I. The Sight That God Had:
"God looked down . . . to see." Psa. 3:2.
II. The Sight That Man Had:
"And all the people that came together to that sight, beholding . . . " Luke 23:48.
III. The Sight That Believers Have.
"We see Jesus," Heb. 2:9.
IV. The Sight That All Men Shall Have.
"Behold, He cometh . . . every eye shall see Him." Rev. 1:7.

THE CHRISTIAN'S SEVENFOLD POSITION.

God has conferred upon believers a sevenfold position which cannot be sinned away, but which is dependent upon their practical state for its enjoyment.

I. Relationship, For They Are Children. Rom. 8:16.
II. Fellowship, For They Are Brothers. John 10:17.
III. Dignity, For They Are Sons. Rom. 8:14.
IV. Glory, For They Are Heirs. Rom. 8:17.
V. Separateness, For They Are Saints. 1 Cor. 1:2.
VI. Nearness, For They Are Priests. 1 Peter 2:5.
VII. Authority, For They Are Kings. Rev. 1:6.

IN THE HOLLOW OF GOD'S HAND.

I. When Lot Was Safe
Out of Solomon, judgment came.
II. When Noah Was Safe
in the ark, judgment came.
III. When Rahab Was Safe
out of Jericho, judgment came.
IV. When The Children Of Israel Were Safely
through the Red Sea, judgment came.
V. When The Church Is Gathered Home
judgment will come.

"AS THE SAND".

I. **Abraham's Seed. Gen. 22:17.**
II. **Joseph's Corn. Gen. 41:49.**
III. **David's Seed. Jer. 33:22.**
IV. **Solomon's Largeness Of Heart. 1 Kings 4:29.**
V. **God's Thoughts Unto Us. Psa. 139:18.**

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SATAN'S COUNTERFEITS.

I. **The Scarlet Woman.**
Rev. 17. Counterfeit of—the bride, the Lamb's wife.
II. **Babylon The Great.**
The New Jerusalem.
III. **A Gilded City.**
Rev. 18:16. A golden city.
IV. **Tares.**
Wheat.
V. **Barabbas.**
(Son of the father)—The Son of the Father.
VI. **Lucifer, Son Of The Morning.**
The Bright and Morning Star.
VII. **A Roaring Lion.**
The Lion of the tribe ofJudah.
VIII. **Like A Lamb.**
(Rev. 8:11)—The Lamb. Rev. 14:1.
IX. **Wolves In Sheep's Clothing.**
My sheep.
X. **The Idol Shepherd.**
The Good Shepherd.
XI. **Antichrist.**
Christ.
XII. **His Mark In Their Foreheads.**
Rev. 13:16—His Father's name written in their foreheads. Rev. 4:1.

SPIRITUAL TRANSFORMATION

"Predestined to be conformed to the image of his Son." Rom. 8:29.

I. How The Image Is Produced:—
- A. Moulding—in Clay. Jer. 18:2,6; Isa. 64:8; 65:9; *"Lie still and let Him mould thee."*
- B. Sealing—in wax or clay. Job 38:14; 2 Tim. 2:19.
- C. Reflecting-in a mirror. 2 Cor. 3:18; Prov. 27:19.
- D. Engraving—in precious stones. Exod. 28:9-21.
- E. Writing on tablets. 2 Cor. 3:3.
- F. Stamping or casting—metals. Mark 12:16; 2 Chron. 4:17.
- G. Carving—in wood. 1 Kings 6:18; Exod. 31:5.

II. What Preparation Is Needed:—
- A. The clay—dug up. Isa. 51:1.
- B. The wax—melted. Psa. 22:14; 97:5.
- C. The mirror-polished.
- D. If the polish of the mirror were perfect, it would be invisible; we should simply see the image of what is reflected.
- E. The stones—hewn. Isa. 51:1; 1 Kings 5:17; polished. Psa. 144:12.
- F. The precious stones—found. Job 28:16-19; prepared 1 Chron. 29:2; cut and set. Exod. 31:5.
- G. The metals—sought Prov. 2:4; Job 28:1,2; dug up Job 28:2; melted Prov. 17:3; purified Mal. 3:3; Prov. 25:4.
- H. The wood—hewn. 1 Kings 5:6. *"Is not this the carpenter?"* Mark 6:8.

THE LORD'S SILENCE

I. Where Was He Silent?
- A. Before Caiaphas. *"Jesus held his peace."* Matt. 26:63. Heartless ecclesiasticism.
- B. Before Herod. *"He answered him nothing."* Luke 23:9. Empty curiosity.
- C. Before Pilate. *"Jesus gave him no answer."* John 19:9. Carping criticism.

II. To What Is He Silent?
- A. To hypocrisy. John 8:6. *"This they said, tempting Him."*
- B. To foregone conclusions. John 19:9. *"Whence art Thou?"*

III. What Makes Him Silent?
- A. Men's contempt. Prov. 1:22-28.
- B. The believer's carelessness. Song of Solomon 5:6.
- C. Men's sin. Isa. 1:15.

IV. When Is He Silent?
- A. In his love. Zeph. 3:17.
- B. In his wisdom. Matt. 15:23.
- C. In his power. Rev. 8:1.

V. Why Is He Silent?
- A. To arouse men's consciences. John 8:6,8.
- B. To increase our earnestness. Matt. 15:23.
- C. To educate faith. Matt. 15:23.
- D. To teach humility. Matt. 15:23.

VI. To What Is He Not Silent?
- A. The prayer of the penitent. Luke 18:13; 2 Chron. 7:14.
- B. The cry of the widow and orphan. Exod. 12:23.
- C. The voice of a child. Gen. 21:17.
- D. The desire for Himself. Psa. 114:19.
- E. The cry of the needy. Psa. 12:5.
- F. The praise of his people. 2 Chron. 5:13,14.

WITH ALL YOUR HEART—

I. Seek the Lord. Deut. 4:29.
II. Serve the Lord. Deut. 10:12.
III. Love the Lord. Deut. 13:3.
IV. Obey the Lord. Deut. 30:2.
V. Turn unto the Lord. Deut. 30:10.
VI. Walk before the Lord. 1 Kings 2:4.
VII. Follow the Lord. 1 Kings 14:8.
VIII. Praise the Lord. Psa. 136:12.
IX. Trust the Lord. Prov. 3:5.

APPLY YOUR HEART—

I. To wisdom. Psa 90:12.
II. To understanding. Prov. 2:2.
III. To knowledge. Prov. 22:17.
IV. To instruction. Prov. 23:12.

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PRISONS THAT COULD NOT KEEP GOD OUT

I. **Joseph's Gen. 39:20,21. Mercy.**
II. **The Egyptian's Exod. 12:29. Death.**
III. **Manasseh's. 2 Chron. 33:11-13. Answer to prayer.**
IV. **Jeremiah's. Jer. 32:1; 33:1. The word of prophecy.**
V. **Apostles'. Acts 5:19. Deliverance.**
VI. **Peter's. Acts 12:7. Deliverance.**
VII. **Paul and Silas's. Acts 16.**
VIII. **Paul's. Eph. 3:1; 4:1; 2 Tim. 1:8; Philem. 9.**

THE LORD ON EVERY SIDE

I. **Delivering from enemies. Judges 8:34.**
II. **Giving rest. 1 Kings 5:4; 2 Chron. 14:7.**
III. **Guiding. 2 Chron. 32:22.**
IV. **Hedging about. Job 1:10.**
V. **Comforting. Psa. 71:21.**
VI. **Gathering his people. Ezek 37:21.**

THE FINGER OF GOD

I. **In creation. Psa. 8:3.**
II. **In the plagues. Exod. 8:19.**
III. **In casting out devils. Luke 11:20.**
IV. **Writing On—**
   A. The tables of stone. Exod. 31:18.
   B. The wall of the palace. Dan. 5:5.
   C. The temple floor. John 8:6.
   D. Believers' hearts. 2 Cor. 3:2,3.
   E. Believers' minds. Heb. 10:16.
   F. Believers' foreheads. Rev. 14:1.

SYMBOLISM OF THE ROCK

I. **God's Strength:**
"In God is my salvation, and my glory: the rock of my strength, and my refuge, is in God." Psa. 62:7.

II. **God's Protection:**
"Be Thou my strong rock, for a house of defence to save me." Psa. 31:2.
III. **God's Salvation:**
"He shall cry unto me, Thou art my Father, my God, and the rock of my salvation." Psa. 89:26.
IV. **Christ's Care:**
"For they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:4.
V. **The Church's Foundation:**
"Upon this rock I will build my Church." Matt. 14:18.

WHAT SHALL I DO?

I. **Asked By The People, The Publicans, The Soldiers.**
Luke 3:10, 12, 14. Repentance.
II. **Asked By A Certain Lawyer.**
Luke 10:25. Testing.
III. **Asked By A Certain Rich Man.**
Luke 7;17. Avarice.
IV. **Asked By The Unjust Steward.**
Luke 16:3. Conviction.
V. **Asked By A Certain Ruler.**
Luke 18:18. Inquiry.
VI. **Asked by Jesus.**
Luke 18:41. Compassion.
VII. **Asked By The Lord Of The Vinyard.**
Luke 20:13. Longsuffering.

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THE WORLD IS OURS

Text: 1 Cor. 3:22

I. **A Field For Sowing. John 4:35; 2 Cor. 9:6.**
II. **An Area For Contest And Race. 1 Cor. 9:25, 26.**
III. **A School In Which We Graduate. Isa. 54:13.**
IV. **A Desert For Pilgrim Experience. Song of Solomon 8:5; Heb. 11:13.**
V. **A Deep Through Which We Are Piloted. Psa. 107:24.**

FIRE FROM HEAVEN

Denoting acceptance of sacrifices.

I. **Abel's Offering. Gen. 4:4; Heb. 11:4.**
II. **Altar Of Burnt-Offering. Lev. 9:24.**
III. **Gideon's Offering. Judges 6:21.**
IV. **David's Offering. 1 Chron. 21:26.**
V. **Solomon's Offering. 2 Chron. 7:1-3.**
VI. **Elijah's Offering. 1 Kings 18:24-38.**

JUSTIFICATION

I. **By God.**
The author of it. Rom. 3:26.
II. **By Grace.**
The source of it. Rom. 3:24.
III. **By Blood.**
The ground of it. Rom. v. 9.
IV. **By Faith.**
The principle of it. Rom. 3:28; v. 1.
V. **By The Resurrection Of Jesus.**
The acknowledgement of it. Rom. 4:25.
VI. **By Works.**
The manifestation of it. James 2:21-25.

SIN—PAST, PRESENT, AND FUTURE —RECOGNIZED AND PROVIDED FOR

I. **Past.**
"If we say that we have not sinned, we make Him a liar." 1 John 1:10.
II. **Present.**
"If we say that we have no sin, we deceive ourselves." 1 John 1:8.
III. **Future.**
"If any man sin, we have an Advocate with the Father." 1 John 2:1.

FAINT NOT!

I. **In Prayer. Luke 18:1.**
II. **In Confidence. 2 Cor. 4:1.**
III. **In Hope. 2 Cor. 4:16.**
IV. **In Work. Gal. 4:9.**
V. **At Tribulations. Eph. 3:13.**
VI. **In Well-Doing. 2 Thess. 3:13.**
VII. **Under Chastening And Rebuke. Heb. 12:5.**

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WHEN YOU HAVE CROSSED JORDAN

I. **Beware Of Idolatry. Deut. 4:15-24.**
II. **Be Not Unequally Yoked With Unbelievers. Deut. 7:1-3.**
III. **Beware Lest Thine Heart Be Lifted Up. Deut. 8:1-18.**
IV. **Be Separate. Deut. 18:9-14.**
V. **Be Honest And Upright. Deut. 19:14.**
VI. **Be Courageous. Deut. 20:3,4.**
VII. **Destroy The Lord's Enemies. Deut. 25:19.**
VIII. **Give The Firstfruits To God. Deut. 24:1,2.**
IX. **Love And Obey The Lord. Deut. 30:20.**

OUR DWELLING-PLACE

I. **"One Thing Have I Desired Of The Lord.**
That will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Psa. 27:4.
II. **"He That Dwelleth In The Secret Place.**
Of the Most High shall abide under the shadow of the almighty." Psa. 91:1.
III. **"Lord Thou Hast Been Our Dwelling-Place.**
In all generations." Psa. 90:1.

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"PUT ON THE WHOLE ARMOUR OF GOD"

Text: Eph. 6:11-17

I. **The Girdle Of Truth.**
(For service). *"I am the truth."* John 14:6.
II. **The Breast-Plate Of Righteousness.**
(For the affections). *"The Lord our Righteousness."* Jer. 23:6.
III. **The Sandals Of The Preparation Of The Gospel of Peace.**
(For walk). *"He is our peace."* Eph. 2:14.
IV. **The Shield Of Faith.**
(For Temptation). *"The author and finisher of our faith."* Heb. 12:2.
V. **The Helmet Of Salvation.**
(For protection). *"The Lord is my salvation."* Psa. 27:1.
VI. **The Sword Of The Spirit, Which Is The Word Of God.**
(For defence). *"The Word was God."* John 1:1. *"Put ye on the Lord Jesus Christ."* Rom. 13:14.

THE CUP

I. The Cup Of Wrath, Which All Deserve.
"For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and He poureth out of the same; but the dregs, thereof, all the wicked of the earth shall wring them out, and drink them." Psa. 13:8.

II. The Cup Of Salvation, Offered To All.
"I will take the cup of salvation, and call upon the name of the Lord." Psa. 116:13.

III. The Cup Of Blessing, For Believers.
"My cup runneth over." Psa. 23:5.

IV. The Cup Of Suffering, Which All Must Drink.
"But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of?" Matt. 20:22.

V. The Cup Of Consolation, Also For Believers.
"Neither shall men tear themselves for them in mourning, to comfort them for the dead; neither shall men give them the cup of consolation to drink for their father or for their mother." Jer. 16:7.

VI. A Cup Of Refreshing, Which All May Give.
"And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:42.

VII. The Cup Of Communion And Testimony, For Believers.
"After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. 11:25,26.

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CHRISTIAN PROGRESS

I. Onward. Exod. 11:36.
II. Forward. Ezek. 1:9-12.
III. Not backward. Jer. 7:24; 15:6.
IV. Upward. Eccles. 3:21; Prov. 15:24, R.V.
V. Still upward. Ezek. 41:7.
VI. Godward. 1 Thess. 1:8.
VII. Homeward. Isa. 141:7 (margin).
VIII. Heavenward. Acts 1:10.
IX. Toward the mark. Phil. 3:14.

THE JOY OF THE LORD

I. The Shepherd's Joy.
Over his sheep. Luke 15:5,7.
II. The Seeker's Joy.
Over the piece of silver. Luke 15:9.
III. The Father's Joy.
Over the prodigal. Luke 15:24.
IV. The Purchaser's Joy.
Over the treasure. Matt. 13:44.
V. The Healer's Joy.
Over the cleansed ones. Jer. 13:44.
VI. The Creator's Joy.
Over his works. Psa. 54:31.
VII. The Sower's Joy.
Over the sheaves. Psa. 126:6.
VIII. The Father's Joy.
Over his wise child. Prov. 23:15,24,27,11:15,20.
IX. The King's Joy.
Over the willing people. 1 Chron. 29:9,1.
X. The Master's Joy.
Over his disciples. John 15:11.
XI. The Bridegroom's Joy.
Over his bride. Isa. 22:5.
"Enter thou into the joy of thy Lord." Matt. 25:21.

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THE TENDERNESS OF GOD

I. As A Father Pitieth. Psa. 103:13.
II. As A Mother Comforteth. Isa. 66:13.
III. As A Hen Gathereth. Matt. 23:37.
IV. As An Eagle Fluttereth. Deut. 32:11.
V. As A Nurse Cherisheth. 1 Thess. 2:7.
VI. As A Shepherd Seeketh. Ezek. 34:12.
VII. As A Refiner Sitteth. Mal. 3:3.
VIII. As A Bridegroom Rejoiceth. Isa. 62:5.

HOW TO UNDERSTAND THE SCRIPTURES

I. **Pray Earnestly For Divine Illumination. Psa. 119:18.**
II. **Meditate Devoutly On The Truths Revealed. Psa. 119:97.**
III. **Inquire Honestly, With A Readiness To Do The Will Of God When Revealed. Acts. 7:31-38.**
IV. **Compare Scripture With Scripture. 1 Cor. 2:13.**

SEVEN VOICES OF JESUS

I. **Shepherd's—"Follow Me." John 10:27.**
II. **Master's—"Occupy." Luke 19:13.**
III. **Saviour's—"Come unto Me." Matt. 11:28.**
IV. **Teacher's—"Learn of Me." Matt. 11:29.**
V. **Bridegroom's—"Open to Me." Song of Sol. 5:2.**
VI. **Friend's—"I counsel thee." Rev. 3:18.**
VII. **Physician's—"Wilt thou be made whole?" John 5:6.**

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BIBLE SIGNALS

I. **Danger.**
"The wages of sin is death." Rom. 6:23.
II. **Caution.**
"Try the spirits whether they be of God." 1 John 4:1.
III. **Safety.**
"Christ Jesus came into the world to save sinners." 1 Tim. 1:15.
IV. **Protection.**
"The Lord shall preserve thy going out and thy coming in." Psa. 121:8.

FIVE "IFS" TO BEWARE OF

I. **"If Thou Wilt"**
Luke 5:12. Doubt of Divine willingness.
II. **"If Thou Canst."**
Mark 9:22. Doubt of Divine power.
III. **"If I May."**
Matt. 9:21. Doubt of personal fitness.
IV. **"If It Be Thou."**
Matt. 14:28. Doubt of Divine word.
V. **"If The Lord Would Make Windows In Heaven."**
2 Kings 7:2. Doubt of Divine providence.

SEVEN-FOLD REJECTION OF CHRIST

I. **His Own World. John 1:10.**
II. **His Own Nation. John 1:11.**
III. **His Own Country. Mark 6:4.**
IV. **His Own City. Luke 4:29.**
V. **His Own Kindred. John 7:5.**
VI. **His Own Elders And Chief Priests And Scribes. Luke 9:22.**
VII. **His Own Disciple. Mark 14:71.**

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